

SIXE  
EVANGELICAL  
HISTORIES,

OF

{ WATER turned into WINE.  
The TEMPLES purgation.  
CHRIST and NICHODEMVS.  
IOHNS last Testimonie.  
Christ, and the Woman of Samaria.  
The RYLERs Sonnes healing. }

Contayned, in the 2. 3. and 4. Chapters of  
St. Iohns GOSPELL:

*Opened and handled*  
By the late faithfull seruant of God, DANIEL DYKE,  
*Batchelour in Diuinitie.*

Published since his death, by his Brother  
J. D.

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and are to be sould in Paules Church-yard at the  
Signe of the blacke-Bear. 1617.







TO THE RIGHT  
WORSHIPFULL  
AND VERTVOVS

LADY, my singlar good  
Patroneſſe, the Lady  
FINCH.

\* \* \*

Right Worſhipfull:



*HE twelue Apoſtles,  
Apoc.12.1 are compared  
to twelue Starres, vpon  
her head was a crowne  
of twelue ſtarres: Now  
as one ſtar differs from  
another ſtarre in glory,  
ſo was it with thoſe ſelect  
and choſen veſſels, our*

*Lords Apoſtles. They were all, as it is ſaid of the Bap-  
tiſt, ſhining, and burning lampes, yet with ſuch a di-  
uerſity of brightneſſe, as that one of theſe Stars differ'd  
from another in the glory of Grace, for vnto euery  
one of them was giuen grace, according to the mea-  
ſure*

1 Cor. 12. 41.

Ioh. 5. 35.

Ephes. 4. 7.

Malach. 4. 2.

Ioh. 13. 23.

Ephes. 4. 11.

sure of the gift of Christ. *Though all these include* *Starres were beautified with a glorious lustre, from the* *beames of that Sunne of Righteousnesse, yet there* *was one of his Disciples which leaned on Iesus* *bosome, whom Iesus loued, who seemes to haue a* *more speciall radiancie, and a more bountifull admea-* *surement of heauenly light amongst, if not above the* *rest. A Disciple that was loued indeede; for where as* *Christ ascending vp on high, gaue some to be Apo-* *stles, some to be Euangelists, some to be Prophets;* *to this one Disciple he gaue all these three. He was an* *Apostle in his Epistles; In one sense an Euangelist* *in his Gospell; A Prophet in his Reuelation. And* *as herein he seemes to haue the preeminence; so in this* *also, that hee more fully and largely reueales two spe-* *ciall Mysteries of our religion. The Mystery of* *Godlinesse, 1 Tim. 3. 16. The Mystery of Vngod-* *linesse, or Iniquity, 2 Thess. 2. 7. The Mysery of* *Godlinesse is, God manifested in the flesh; God abased,* *as I may say, euen beneath Man: The Mysrery of Ini-* *quitie is, That Man of sinne, exalting himselfe above all* *that is called God. This Mysrery is the sum and subiect* *of his Reuelation; The other of his Gospell. The* *Mysrery of Godlinesse is the great Mysrery, 1 Tim. 3.* *16. The glorious Mysrery, Collois. 1. 27. The Mys-* *tery of the kingdome of God, Mark. 4. 11. The* *Mysrery of Faith, 1 Tim. 3. 9. The Mysrery of* *Christ, Ephes. 3. 4. A Mysrery which the Angels* *desire to see, 1 Pet. 1. 12. yea, which is scene of them,* *1 Tim. 3. 16. to wit, with delight, wonder and raiush-* *ment, as was fore figured by the Cherubines faces* *towards the Mercy-seate, Exod. 37. 9. Enough to* *make*

make vs in loue therewith, and to make vs set our faces and hearts to the Gospell, in which hee is reuealed, whom the mercy seate typified; and to that Gospell in which the Doctrines of his Diuinitie, Coeternity with his Father, Person, Office, Merit and Efficacie are so fully handled. I but this Gospell is hard, and men happily reading it may be ready to say of it, as the Eunuch of that place of Isaiah, How can I vnderstand it, except I had a guide? Loe therefore a guide this small Treatise to helpe to the vnderstanding of some parts thereof, yea, of some such parts as containe the whole doctrine of the Gospell; such as is the conference with Nicodemus, and the Samaritan Woman. There is little of this worke mine owne, saue onely that poore Note vpon the beginning of the 29. Verse of the third Chapter: yet in as much as I haue euer found your Ladyship, as Paul speakes of good Widdowes, a Patronesse indeede; conscience of my duety required this restitution of thankfulness at my hands, to present your Ladyship with the labours, though of another, who was a skilfull builder in the worke of the Lord, a worke-man that needed not to be ashamed. How can a guide doubt of welcome to such as desire to vnderstand what they reade, and to haue that entertained into the parlors and inmost closets of their hearts, which they haue already admitted and receiued (to use Augustines phrase) into the great hall of their memories? Great persons indeede haue a great advantage aboue others, in that they may euer haue liuing Libraries about them; yet the dead are none of the worst counsellours, their word is liuely, when themselves dead. And that which lies written by vs,

Acts 8. 31.

1 Tim. 5. 5.

Confess. 10. 8.

THE EPISTLE, &c.

Quod scriptum  
habetur semper  
vacat ad legen-  
dum, cum va-  
cat legenti: Ne-  
onerosum fit  
præiens quod  
cum voles su-  
mitur, cum vo-  
les ponitur.  
*Augusti. Epist. 1.*

*is alwaies at leasure to be read of vs, if wee be at lea-  
sure to reade it. However, the presence of that cannot  
be burdensome, which may be present, and absent at  
pleasure, as Austen speakes. But least my selfe prone  
burdensome, I cease; commending your Ladyship to  
the good grace of the Lord Iesus, who multiply  
and power downe upon you the riches of  
his Grace, and make you partaker  
of the inheritance of his  
Saints in light.*

Epping in Essex.  
October 16. 1617.

Your Ladyships

in all humble service,

IER. DYKE.



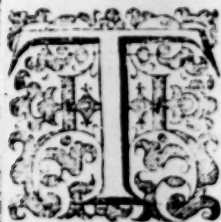
# SIXE EVANGELICALL

## Histories:

Contayned in the Second, Third, and  
Fourth Chapters of the GOSPEL  
according to St. *John*.

*John*. CHAPTER 2.

Verse 1. *And the third day there was a Marriage in  
Cana a towne of Galile, & the mother of Iesus was there.*



His Chapter contains two speciall Histories:

1. Of Christs turning Water into Wine.
2. Of his purgation of the Temple.

In this Miracle of Christs turning WATER into WINE, consider:

- |                                 |   |                                    |
|---------------------------------|---|------------------------------------|
| 1. The <i>Occasions</i> .       | } | 4. The <i>Notification</i> of it.  |
| 2. The <i>Preparations</i> .    |   | 5. The <i>Adioyns</i> of priority. |
| 3. The <i>Miracle</i> it selfe. |   | 6. The <i>Effects</i> .            |

B

1. The

1. The Occasions are three :

1. The Marriage.

2. *Christs presence*, with his Mother and Disciples.

3. The *sayling* of the Wine.

1. The *Marriage* is set forth, 1. by the *Time* : And the third day after, namely, after Christs comming into Galile. Some referre it vnto that day wherein *Iohn* gaue testimony vnto him, chap. 1. 29. But from that day it is the fourth, if wee should graunt this day of the Marriage to be next in order to that last mentioned, chap. 1. One day is mentioned, *verse* 35. and the end of it, *verse* 40. Another day must be giuen to the calling of *Simon Peter* : A third day is mentioned *verse* 43. wherein Iesus began to set forward towards Galile. So that if the day of the marriage should be the next, it must be the fourth from that day of *Iohns* preaching, chap. 1. 29. But the distance of Galile from the place where Christ was neere *Iohn*, requires longer time of trauaile then halfe a day : And sometime before must he be neere abouts, because he was invited. 2. The Marriage is set forth by the place, in *Cana of Galile*; so called to distinguish it from another *Cana*.

*Doctr.*  
God layes the  
ground of  
great workes  
in litle things.

The end of this Marriage, appointed on this day, in the intention of the Bridegroom, was not to make way for Christs miracle : Hee neuer dreamed of any such matter; yet God so disposed of it. Thus doth the diuine prouidence, powerfully ouer-ruling all things, dispose of our actions, to farre other ends then we could euer imagine. So he disposed of *Pharaohs* daughters going forth to wash, as a meanes to saue



saue *Moses* from being washed and drowned in the water, *Exod. 3.* A sweet comfort in all our needes, when wee can see nothing likely to yeeld vs helpe. As surely *Pharaohs* daughters going out onely to wash, in her purpose, could promise small hope to any Israelite of their deliuerance out of their bondage: And yet to this did God turne it. In how little things can God lay the ground of his greatest works?

*Quest.* Whose Marriage was this?

*Ans.* Some haue said *Iohns* the Euangelist, who vpon the sight of this Miracle, left his wife, and vowing virginitie, followed Christ: A grosse fiction, reiected and refuted by *Baronius* himselfe. Yet it seemes probable, that it was some of neare kindred vnto, or neare familiarity with *Mary*. For that, 1. She is there before-hand: 2. Sits not downe, but goes about, helping in things needfull, as appears by this, that shee could speake to Christ, to the waiters, and giue notice of the failing of the Wine: 3. She is so ready to speake for them, that their credit might be saued: and lastly, the rest of *Maries*, and *Christs* kindred were there, *verse 12.*

The second Occasion of the Miracle, is Christs presence, with his Mother and Disciples, and the ground of it, their Inuitation.

VERSE 2. *And Iesus was called also, and his Disciples, vnto the Marriage.*

*And Iesus was called also*, as well as his Mother. Some thinke onely for his Mothers sake: But no doubt, Christ being of an amiable carriage, and withall hauing raised vp an expectation of himselfe

in the mindes of them all, was welcome for his owne sake: His Disciples were inuited also for his sake.

*Doff. 1.*  
Good company at feasts makes good cheare.

Christ comming into these parts but a little before the Marriage, and so not expected before, and comming with his traine, is yet inuited by the Bridegroom, or some of his friends; yea, and with him some five of his Disciples following him. It seemes their prouision was none of the largest, by the fayling of the Wine: And yet they are not daintie to inuite him, as fearing want of cheare. Surely good company makes good cheare: And where Christ, *Mary*, and the Disciples are, there is a feast euen with bread and cheefe. It is a foolish nicenesse to stand so much vpon the belly, and such exquisite prouision: Christ reprehended it in *Martha*. In feasting looke more to the company, then to the meate.

*Doff. 2.*

The Disciples are not left out, either by the Bridegroom, or by Christ: Christ would haue them goe whither hee went; so respectfull was his vsage of them, though but his Schollers, whereas many in this kinde vie their very Teachers basely and contemptuously.

*Doff. 3.*  
Marriage honourable.

Here wee see the truth of that, *Heb. 13. Marriage is honourable*: Christ honours it with his presence, with his miracle, with his bounty. Let now the Papists make it a worke of the flesh, which is yet omitted by *S. Paul, Gal. 5.* in his catalogue of the workes of the flesh.

*Doff. 4.*  
Marriage no Sacrament.

The *Rhemists* here note that Christ by his presence, made Matrimony a Sacrament: But he was present at Feasts, perhaps at Burials also, and diuers other things; Are these also Sacraments because of Christs



Chriſts preſence? There is required a word of Inſtitution to make a Sacrament: Let them ſhew any ſuch here uſed. And if Chriſt did make it a Sacrament, why doe they make it a worke of the fleſh? Are Sacraments workes of the fleſh?

As Chriſt was here invited to this Marriage, and ſo preſent corporally: ſo ſhould all married perſons labour for Chriſts ſpiritual preſence, and invite him to their Marriage, by making him the match-maker, and the bringer of them together; ſeeking each other by prayer, and uſe of meanes commended by him, and in a word, *marrying in the Lord*: Hee that marryeth in the Lord, marryeth alſo with the Lord; and ſurely the Lord will not, nor cannot, be abſent from his owne Marriage.

Here we ſee the lawfullneſſe of Feaſts and merry-makings, as vpon other occaſions, ſo eſpecially of Marriage, *Gen. 31. Iudg. 14. Can. 3. 11.*

But here theſe *Cautions* muſt be remembred.

1. Remember *Frugality*, as here they did, as appears by the ſaying of their Wine. It is taxed in *Nabal*, that being but a country-farmer, he made a feaſt like a King, 1 *Sam. 25. 36.*

2. Remember *Charitie*. Let the poore be remembred. As *Nehem. 8. 10. Goe eate of the fat, and drinke the ſweet*; as it hee had ſaid, Feaſt, and make you good cheere, but yet ſee this caution following, *And ſend part to them for whom none is prepared*. And indeede Chriſt makes theſe the principall gueſts for feaſts, *Luke 14. 13. But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde*: And therefore here hee exerciſes *Charitie* himſelfe, in beſtow-

*Doſt. 5.*  
Chriſt ſhould  
be preſent at  
Marriages.

*Doſt. 6.*  
Feaſting law-  
full.

Cautions in  
Feaſting foure.  
1 *Frugality*.

2 *Charitie*.

ing a great quantitie of wine on them, that they might be the abler to shew *charitie* to others.

3. Sobriety.

3. Remember *Sobrietie*. Haue a care of that, that neither in speech, nor in meates, or drinckes there be excesse, and riot. Therefore in this feast was there a gouernour, *verse 9.* whose office was to looke, not onely to the meate, but to the company, and to see good order kept, *Prov. 23. 1.* At a feast we must put *the knife to our throte*, the knife of mortification, and so eate as not eating, and so reioyce as not reioycing. *1 Cor. 7.* It is commended in *Ahasuerosh* his feast, *Esth. 1.* otherwise, in regard of the time, passing the measure of Sobrietie, *That no man was constraigned to drinke more then hee would.*

4. Picty.

4 Remember *Pictie*. Our meates should be seasoned with the condiments of sauoury discourse. Christs miracle, wrought at this feast, teaches so much: For miracles are scales of doctrine; and as he by this miracle made his disciples remember former doctrine; so thereby he tooke occasion (in all likelihood) to teach the same doctrine to others. At the least by this miracle hee drew them on to the consideration of Gods mightie power, and to fall into good discourse about it. Now if Christ thought a feast a fit time to worke a miracle, surely we cannot thinke it vnfit to talke of Gods miracles, and the wonderfull things of his Law, and with *Sampson*, *Iudges 14.* to put forth heauenly Riddles, thereby iustling out vaine, and idle prattle. Banquets in Latin are called *Cominia*, as one would say *liuing together*. Beasts can feede together, but men should liue together as men; yea, as Christians, doing good each

each to others soules. This the Apostle commands, *Ephe. 5. 18. 19.* Not so to fulfil our selues with wine, but that we may be fulfilled with the spirit, by the meanes of holy hymnes, and gracious conferences. But in many feasts, by the meanes of impure and adultrous songs, and speeches, the guests are fulfilled with the Diuell; and so sitting downe to eate, and to drinke, they rise vp to play, with those Israelites, *Exod. 32. 6.* Holy speech is vnlawory to many at meate, and all their cheere is marred with it: But it was Christs fashion thus to besprinkle the dishes in all the feasts hee was at, with this salt, as *Luke 7.* and *Luke 14.* &c.

Vnder this last caution I comprehend two Rules Where 2. Rules  
to be obserued in feasting.

1 Rule. Christ must be inuited to the feast, not corporally, as here, but spiritually. Now Christ cannot feede vpon thy meate; *Psal. 50. Will I eate the flesh of Bulls?* But he can feed vpon thy sobrietie, vpon thy good and holy speeches, *Cant. 5. 1. I ate mine hony-combe with mine hony, I dranke my wine with my milke.* If Christ be inuited thou must not send him fasting from the table: See that thou prouide for the chiefe guest of all, whatsoeuer thou doest for the rest; now thou knowest what his fare is. Surely there is no feast, but eyther Christ or Sathan is inuited to it, and prouided for: But more is the pittie, Sathan is feasted oftner then Christ. Great ones, such whose fauour may stead vs much, are often and in great state feasted by vs; how much more should Christ our Iudge, to get his fauour against the day of hearing? But alas no feast now vnlesse

1. That Christ  
be spiritually  
feasted.  
And that

In three regards.

1 With the exercise of grace.

2 As the gouernour and moderator of the feast.

3 As the seasoner of the feast.

4. That the Conscience be tasted.

Christ bee shut out as a marre-mirth.

Now Christ must be inuited, and be present at our Feasts in three regards.

1. As is already shewed, to be feasted with the exercise of grace, in our Feasts.

2. To be there as the gouernour of the Feast, that beholding him by faith, his presence may keepe vs in awe: And therefore in Scripture is that phrase of eating before the Lord, *Deut. 14.* And *Iude* taxeth the Heretiques, that in the feasts of Christians, *They fed themselves without feare, Iude 12.* They fed without all feare, namely of the great Master and moderator of the Feast, whose eye seene by faith, will drive away all reuels and ryeet, all swearing, quaffing, healthing, and ribauldry from banquets.

3 Christ must be present at the feast, as *Caput canis*, as the daintiest dish, the seasoner and reither of all the rest, as the onely ioy of the feast. Surely set Christ aside, and all feasting is but as the deuouring of rauenous *Harpies*: for Christ onely giues vs title to the creatures; and they onely can haue ioy in their meats that can eate them, as it were dipped in Christs blood. *Reioyce*, saith *Paul*, in *the Lord*, *Phil. 4.* not in the table, but in the furnisher, not in the feast, but in the founder. An Epicure, like a bruite, tickles his senses with the pleasure of the meates, hee neuer reioyces in that God that *fills his heart with food and gladnesse*, *Acts 14. 17.* that giues him both meate, and mouth, and stomacke to eate it.

2. *Rule.* As Christ must be feasted at our feasts, so must our Consciences also: Neuer feast so as that thou

thou dash that continuall feast of a good Conscience. As good reason in our feasts Christ our Iudge should be remembered; so likewise Conscience our Witnesse: If both these be feasted, both will be with vs. Drunkennesse and Gluttony in feasting, fill and make heauy the Conscience, *Luke 21. 34.* And thus many make the day of their feasts, to be a fasting-day to the soule, not affording it the least morrell to refresh it, but grievously wounding and wasting it: Of such it may be said, as the holy Ghost of the Ibraēites, *Psal. 106. 15.* though in another sense, that in their eating, *leannesse enters into their soules.*

In Christs example Ministers may learne, that it is not vnfit for them to be present with their friends at feasts: Ministers should be affable and sociable, and not of that austeritie which makes men vnfit to be conuersed with, as it makes wine vnfit to be drunken. Yea, how euer ancient Canons haue condemned Ministers presence at Marriages, yet there is great vse of it, namely, that their presence may keepe men in compasse. Therefore God vnder the Law, *Deut. 14. 29.* tooke order that the Leuite should be at the feasts. *The eyes of the King in the throne chase away euill*; so doth the grauity of godly Ministers eyes, and the gracioufnesse of their speech keepe out euill in feasts: as no doubt but Christs presence here did. Fit then that Ministers should be present, but marke how, as Christ here, by doing some good. Among the ancients in Banquets oyntments were in vse, as wee see in the woman breaking the Boxe of oyntment on our Sauours head.

*Doct. 7.*  
Ministers may  
be at feasts.

But how.

head. Lo here how our Sauour Christ in working a miracle did the same, breake a boxe of most precious oyntment on all their heads, that sent forth the most sweet flavour of his Diuinitie. Ministers then must bring their boxes of oyntment to Banquets, and as they are entertained there in regard of their bodies, so to entertaine the whole table with spirituall discourse, the meat and mirth of the soule.

*Quest.* Why is there not mention made here of Joseph?

*Ans.* It seemes hee was dead, for in the story neuer is hee mentioned after Christs being in the Temple at his twelfth yeere.

*VERSE 3.* Now when the wine fayled, the Mother of Iesus said vnto him, They haue no wine.

The third Occasion. *The fayling of the wine.* Wee neede not dispute how this came to passe, whether by the improvidence of the preparers, or for that there was defect of wine thereabouts, or by reason that Christ and his company were invited, as it seemes, after preparation made. This is sufficient, Gods prouidence did so dispose, to make way for the Miracle. It teacheth vs contentation in all our wants: for how should Gods power appeare, if no weaknesse in vs? How should the abundance of his spirit shew it selfe, if no wants in vs.

Thus much of Occasions.

2 The Preparations follow: they are Three.

1. On Maries part.

2. In regard of the Instruments to be used.

3. On Christs part, and the Wayers.

1. On



1 On *Maries* part two things :

- 1. *Her speech to Christ, with his Answer.*
- 2. *To the Waiters.*

Her speech to Christ, *Verse 3. They haue no wine.*  
Where we are to consider vpon what ground she should thus speake to Christ : for hee had not wrought miracles before. *Ans.* Shee had obserued all those things that from his birth hitherto had passed, as is noted, *Luke 2. 19. 51.* Shee knew him to be the *Messiah*, and had heard no doubt, of the famous accidents at Iordan, and so doubted not but he was able to doe this.

Marke in the Virgin, a pittifull and a tender heart : They were in want of wine, she comes and pleades to Christ for them. If she did this in want of wine, what would shee haue done in want of bread, or such like necessities ? Tender and sympathizing bowels becomme Christianitie.

Shee doth not ouer earnestly in words presse Christ, but onely layes open the case, *They haue no wine*, referring all to his discretion. Thus should wee doe in our prayers to the Lord, acquaint him with our wants : Lord, I want this, or I need that, but now leaue it to the Lord to giue it thee or not, in these temporall things ; as the Leper, *If thou wilt, thou canst make me cleane.*

Hence the Papiists gather, that the Intercession of the Virgin with Christ, is more then vulgarly effectuaill. But of all places this is the worst to proue such a matter : for wee see how hee answereth, *What haue I to doe with thee woman ?* shewing that hee did it not so much at her request, as of him-

*Doff. 1.*  
Christians  
should be pit-  
tifull.

*Doff. 2.*  
A Rule for  
Prayer.

*Doff. 3.*  
Against the  
Virgin *Maries*  
Intercession.

himselfe. But say this Miracle was giuen to the prayer of the Virgin, what singular priuiledge hath shee gained hereby about those blinde and impotent men, whom Christ healed miraculouly, vpon their requests? or about the Elders of the Iewes, at whose intercession hee healed the Centurions seruant? This is common to all Gods Children, to be heard in that which they aske lawfully, 1 Iohn 5. 14. *And this is the assurance that wee haue in him, that if wee aske any thing according to his will, hee heareth vs.*

*Christs Answer followes.*

VERSE 4. *Iesus said vnto her; Woman, what haue I to doe with thee? Mine houre is not yet come.*

It containes a refusall of her request, for the present. Where we may consider, 1. The Manner of his refusall, not without some seeming sharpnesse, in the title hee giues her, *Woman*, not *Mother*; and in the manner of his speech, *What haue I to doe?* &c. 2. The Reasons of his refusall: First, it was a matter not belonging to her; Christ was not to be directed, or put in minde by any, to doe the things be'onging to his calling: *What haue I to doe with thee?* q d. What hast thou to doe with me? Thou art too busie to interpose thy selfe, I know what is to be done without thee: So *Dauid* vles the like speech, 2 Sam 16. 10. *What haue I to doe with you, yee sonnes of Zeruiah?* Secondly, *Mine houre is not yet come*; namely, to helpe this want of wine by miracle: Thou art too hasty.

By this then it may appeare, that there was an  
errour



error in *Maries* speech to Christ: which what it was wee may perceiue by these words of Christ. First, in the word *Woman*, seemes to be implied, that she presumed vpon her being Christs mother, and thought by priuiledge thereof to haue obtayned helpe at his hands. And therefore Christ not acknowledging her in this case for his mother, calls her *woman*. Secondly, she presumed too farre beyond her bounds, to put Christ in minde of doing that that appertained to his function, as was the working of the Miracle: So much the words, *What haue I to doe with thee?* doe import. As if he should say; Can I not doe it without your intermeddling? The word *Woman* also, seemes to import so much, as if he should say; Thou art but a *woman*, and it is not for women to intermeddle and to interpose themselues in these affayres. Thirdly, it seemes that shee in her petition onely respected the credit of the Bridegroom, that he might not be shamed in this want of wine, if generall notice were taken of it: Whereas Miracles haue an higher end, and respect the truth of God, that it might be sealed by this meanes vnto the hearts of Gods elect: but *Mary* at this present regarded not this; *They haue no wine*, saith shee. Her care was all for that: shee saith not; *They haue no faith*. Her desire was for a supply of wine for their mouthes, not of faith for their hearts. Fourthly, shee made too much haste, shee would haue the miracle wrought in all the haste, presently, before the matter were knowne of the guests. This is implied, in these words; *Mine houre is not yet come*. Were it not for these errors, it

How the Virgin  
puttyle in  
her speech to  
Christ.

*Doff. 1.*  
The Virgin  
Mary not  
without sinne.

it might seeme strange, that Christ that yeilded miracles so easily to so many vpon their requests, as blinde, and lame, &c. should yet sticke thus with his Mother, who neuer flatly denied any, saue the tempting Diuell, and curious *Herod*.

It is false then which the Papists teach concerning the Virgin: 1. That shee was without sinne, euen veniall, as they speake. Surely here eyther shee or Christ must needes sinne: shee in the manner of her requesting Christ to worke a miracle; or else Christ in reprehending her: But this latter is blasphemous, therefore the former is true. It is a feely shift, that this reprehension was for the example of others; So indeede ought all publike reprehension to be: Doth it not therefore argue a fault in the reprehended? Neyther is it eident that Christ spake this aloud to *Mary*: But as *Mary* going about the house ministring, came and spake as it were in her Sonnes eare: for as her desire was to saue the credit of the Bridegroom; so it is not vnlike'y that Christ answered her on the same manner. 2. Alike true is that which they teach, concerning that preuayling power which she now hath in heauen: Will shee be endured commanding in heauen, that would not be endured entreating on earth? Christ humbled on earth, would not acknowledge her for his Mother in matters pertayning to his office, but rancked her amongst ordinary women; how much lesse then will he doe it now glorified in heauen? If it were possible she shou'd so forget her selfe in heauen, as now on earth, shou'd shee not receiue the same answer,

*Woman*

*Woman what haue I to doe with thee?* But shee her selfe now returnes this answere to her Idolatrous petitioners: What haue I to doe with you? get you to Christ; as afterwards in this story shee directs the seruitors to Christ onely.

Christs example teaches to preferre Gods glory before all other respects of kindred, nearenesse of bloud, &c. When our Parents, Wiues, Children, or Husbands, would be meanes to hinder that, they must be no Parents, no Children, no wiues, but meere strangers. Indeeede great is the duty wee owe to our Parents; neyther, as *Austen* sayes, did Christ come to this marriage to teach Children to despise their Parents: for hee did this as God, and not simply as man; in which nature onely hee was subiect to his mother. That which hee had receiued of his Mother could not worke a Miracle, namely, his Man-hood, but onely his God-head, the glory whereof would haue bene obscured, if at her appoyntment the Miracle had bene wrought, specially so vnseasonably, before the fit time was come. Christ therefore, the perfect patterne of obedience to parents, shewes vs how farre forth obedience to them is to be performed.

*Mary* in this action of hers, as wee saw, witnessed both her faith in Christs power, and her tender and louing heart towards the Bride-groom: and the Bride; neyther of which deserue blame: And yet with these was mingled somewhat that was faulty and erroneous, which Christ so sharply rebukes; So it is with the best: Vnder the loue of  
that

*Doct. 2.*

Gods glory  
must be preferred  
before all  
respects.

*Doct. 3.*

Our best actions  
haue mixture.

that which is lawfull, the Diuell drawes vs to somewhat that is vnlawfull, and our best affections are spiced with some error or other.

*Doff. 4.*

It is the fault euen of holy persons, to be meddling where they should be quiet; as on the contrary to be quiet where they should be meddling. What great neede haue wee then to begge wisdom of God in all things?

*Doff. 5.*  
A rule for  
prayer.

In the words of *Mary* there appeare no such errors, but Christ saw the thoughts of her heart. In prayer then looke wee not onely to the frame of our words, but of our thoughts also and affections.

*Doff. 6.*  
God hath his  
times when  
he brings  
things to passe.

The Lord hath his times and set houres to bring things to passe in, before which they would be vnseasonable: As here the prouision of wine miraculously would haue beene vnseasonable, if wrought before Christs houre, in *Maries* houre, at the first sayling, before all the wine was spent, and generall notice taken of it. The vse of this point our Sauour shewes, in reprehending *Maries* hastiness by it: For if God hath set downe the houres and the seasons of all things to be done, then it is fit that wee should patiently waite, and not goe about to preuent Gods time. *Maries* houre must be brought to Christs houre, and not Christs to *Maries*. *Maries* houre was quickly come, euen as soone as the wine fayled; but, *Mine houre*, saith Christ, *is not yet come*: I will haue the matter notified to all, that so the glory of the miracle may be the greater. Therefore what ere be needes, *If wee beleeue, wee will not make haste*, *Is. 28.* For God is not

not ſlow, though hee ſeeme ſo to vs : but hee is moſt wiſe, then to worke when the fit ſeaſon, *when the houre is come*: And this *houre* is when things are brought to the laſt caſt, and ſeeme moſt deſperate. *Pſal. 119. 126. It is time for thee Lord to worke, for they haue deſtroyed thy Law. See Iſ. 33. 9. 10. Now will I ariſe, &c.* to wit, now in this deſperate caſe, ſpoken of in the ninth verſe.

Thus much of *Maries* ſpeech to Chriſt, with his Anſwere. Now followes her ſpeech to the *Waiters*, being the effect of Chriſts anſwere to her.

VERSE 5. *His Mother ſaid vnto the Seruants, whatſoeuer he ſaith vnto you, doe it.*

*Queſt.* How did *Mary* know that Chriſt would worke the Miracle, and that hee would uſe theſe men in doing of it?

*Anſ.* When Chriſt ſaid, *Mine houre is not yet come*, hee implied, and any might gather, that it would come afterwãrd: and there was the ground of *Maries* expectation of the Miracle. That hee would uſe theſe ſeruants the *Papiſts* ſay he knew by the ſpirit of Prophecie: But 1. this ſpeech doth not neceſſarily argue her certaine knowledge of the manner of the working of the Miracle, but onely a probable coniecture: and therefore it is as if thee had ſaid; If hee ſay ought vnto you, doe it, what euer it be. And hereto reaſon might lead her; for to haue cauſed wine on the ſodaine to haue ſet it ſeſe, without hands, on the table, or to be brought in by ſtrangers, would but haue obſcured the glory of the Miracle, and haue ſeemed

rather a iugling tricke, then a true Miracle. 2. She might know it by a speciall worke of the spirit of prayer, which in the act of prayer sometimes worketh wonderfully in the hearts of Gods children, and giueth them strange and strong assurance of that they desire: As in *Dauid*, in the midst of his prayers crying out, *Psal. 6. The Lord hath heard me, hee hath granted my request*: And in *Luther*, who praying earnestly in his Closet, what time the Emperour and States sate in councill about the Protestants, at that very houre when the Decree was made, that none should be troubled for the profession of the Gospell, came leaping out of his study, and cryed amaine, *Wee haue got the victory*. And the reason hereof is, because that as God knoweth the meaning of the Spirit, so the Spirit likewise that prayes in vs, knowes the meaning of God.

*Dott. 1.*  
Reprehension  
must be recei-  
ued with pati-  
ence.

*Maries* patience in the quiet receiuing this check of Christ is obseruable: Shee replyes not againe: shee saith not, Though you haue nothing to doe with mee, yet I haue had to doe with you, in bearing, bringing forth, and bringing vp. Still silence becomes the reprehended of God. *Peter* commends all *Pauls* Epistles, *2 Pet. 3. 15. 16.* and yet *Paul* sharply reproveth him, and witnesseth that reproofe in his Epistle to the *Galathians*, *Gal 2.* And *Iob 4. 16. I heard a voyce in silence.*

*Dott. 2.*  
Faith sees loue  
in anger.

Her hope that shee hath of the Miracle, notwithstanding the sharpe checke that could not but humble, is also obseruable. For all this checke shee knew Christs affection towards her. Alas our weaknesse,



weakneſſe, whom the leaſt ill word or looke from the Lord is ready to cruſh ! But true faith, euen out of Gods angry ſpeeches, pickes loue : As the woman of *Canaan* out of the word *Dogge*, *Mat. 15.* And here *Mary* out of theſe words, *Mine houre is not yet come*, words of deniall, gathers hope. As Phyſitians put their Pils in Sugar, ſo God puts ſecretly ſome Sugar in his Pils, which true Faith will eaſily finde out, and ſo cauſes vs, like little children hanging about their angry mothers, to cleaue faſt to God frowning on vs.

Obſerue alſo her humiliation, ioyned with her hope, and that two wayes : Firſt, ſhee makes the ground of her hope to be nothing in her ſelfe, as before it ſeemes ſhee did, comming to Chriſt, as his Mother. It ſhould ſeeme that before, vnderſtanding by the Seruitors of the want of wine, ſhe vndertooke perhaps more confidently to prouide it, preſuming vpon her right ouer her Sonne: But now ſeeing her errour by Chriſts checke, ſhee comes to them as it were recanting, and acknowledging her owne inabilitie, and grounding all her hope on Chriſt, to whom ſhee wholly referres them. Secondly, ſhee humbly ſubiects her ſelfe and them, to ſimple obedience to Chriſt, *Whatſo- euer he ſayes, doe.* Hope therefore and Humiliation goe together. Wicked ones *humiliation* is deſperate ; They cannot maintaine any confidence in Gods mercy : And their *Hope* is proud and preſumptuous ; for they ſee not their owne vnworthineſſe, ſo that they might goe out of themſelues, and build wholly on Chriſt : Neyther in the things they

*Doct. 3.*  
Hope, Humi-  
liation and O-  
bedience goe  
together.

*Dott. 4.*  
Simple and  
vniuersall obe-  
dience to be  
giuen to  
Christ.

they hope for, doe they humble themselues to obedience in the vse of the meanes appointed by God.

The direction the giues to the Seruants belongs to vs all; To performe simple obedience to Christ in all things; his *sayings* must be our *doings*: No reasoning of the matter must there be: no enquiry as into mens commandements and speeches; but this must suffice, Christ hath said it. This is the blinde obedience which *Iesuites* yeeld to their superiours, but it is the obedience that belongs to Christ. Many will doe something Christ sayes, but not *whatsoeuer he sayes*.

The second part of the *Preparation* to the Miracle followes, in regard of the Instruments to be vsed, and the readinesse of the sixe vessels wherein Christ was to worke the miracle. They are described, First, by that they vsed to containe *Water*: Secondly, by their *site*, they were set there, as vsually standing, being great and ample vessels, and not easily remoued: Thirdly, by their matter, *Stone*: Fourthly, by their vse, *for the purification of the Iewes*; not that which was by Gods appointment, but by mans, by the tradition of their Elders, *Marke 7*. And fifthly, by their quantitie or measure, *containing two or three firkins a piece*. All this laid downe,

VERSE 6. *And there were set there sixe Water-pots of stone, after the manner of the purification of the Iewes, containing two or three firkins a piece.*

It appeares that the quantitie of wine was very  
great



great which Chriſt here made; enough to haue made hundreds of men drunke: Neyther yet may wee thinke that hee would hereby fauour drunkenneſſe; but, Firſt, to ſhew his bounty to this marryed couple: Secondly, to proue the ſobrietie of the gueſts; for it is nothing to be ſober when no meanes of drunkenneſſe, the tryall is in temptation: Thirdly, by aſtoniſhing their mindes with the glory of the miracle, to draw their mindes from their bellies, to higher meditations; ſo that if any were more intemperate at this feaſt, Chriſts miracle was as a knife put to his throate; it was to ſtay and ſtop their mouthes, and to ſet their mindes on worke, euen on heauenly worke: Fourthly, that as in the miracle of the loaves, there might be remainders, as monuments and memorials of the miracle.

Why Chriſt made ſo much Wine.

The third part of the *Preparation* to the Miracle followes, reſpecting Chriſt and the Wayrers. His commands to them, firſt, of powring in water into the fore-ſaid veſſels: ſecondly, of drawing forth, and deliuering to the gouernour of the feaſt: together with their obedience. All this laid downe.

VERSE 7. *And Ieſus ſaid vnto them, fill the Water-pots with water. Then they filled them vp to the brimme.*

VERSE 8. *Then hee ſaid vnto them, Draw out now, and beare vnto the gouernour of the feaſt. So they bare it.*

Chriſt at the firſt gaue the repulſe to *Mary*, yet ſhe profiting thereby to true humilitie and repen-

*Doct. 1.*

Want of answer, or an harsh answer at first, must not discourage vs in our prayers.

*Doct. 2.*  
Comfort nearest when afflictions are at the greatest.

tance, and wayting patiently for Christs houre, at length hee gratifies her. Wee must not be discouraged if at first our prayers want successe, and receive but harsh answeres from God: So here did *Maries*: so did the Israelites, fighting against *Beniamin*, *Judg. 19*. If with them we can make the true vse of Gods anger against our prayers, to discern the wants of them, to be humbled, to waite patiently, to hold out perseuerantly in prayer, our prayers shall not returne home weeping in the end. Gods vse is sometime to rebuke, and then to reward our prayers; as with the Disciples, *Mat. 8*. First, hee chides them for much feare and little faith; afterwards he chides the windes and the seas, and grants their desires.

It may seeme a strange course which here Christ takes, beginning to provide wine, hee first bids them fetch water. Alas, this was but poore comfort, when wine was expected, to call for water; and yet wine was then nearest, when the Water-pots were filled with water, even vp to the brim: So oftentimes is comfort then nearest vs, when our afflictions are at the highest. God workes by contraries, light out of darknesse, at the Creation; life out of death, glory out of shame, in the Redemption; the blinde mans sight out of clay and spittle; yea, heauen out of hell: when hee brings his children into heauen, hee throwes them downe into hell. Neuer then be discouraged though Christ powre neuer so much water on thee: Looke what thy *Water* is, that shall thy *Wine* be: what thy crosses, such thy comforts, *Psal. 90. 15. Comfort*

us according to the dayes that thou hast afflicted vs, and according to the yeares wherein wee haue scene euill. 2 Cor. 1.5. For as the sufferings of Christ abound in vs, so our consolation aboundeth in Christ. When Christ offereth thee *Water* to drinke, be not afraid to take it, it shall be *Wine* in the drinking.

In the example of these seruants so readily obeying in things that might seeme so absurd and unreasonable, wee learne our duties; to close vp our eyes, to follow Christ blinde-fold, as *Abraham* did, *Heb. 11.8. Hee went out, not knowing whither he went.* And here in this obedience did the power of Christ appeare as well as in the Miracle: and this obedience was almost another miracle.

Here some Questions may be moued.

*Quest. 1.* What was this *Gouernour of the feast*?

*Ans.* Some hold him onely as a steward or Caterer, to looke onely to the meates. But I thinke rather that hee was as well to looke to the guessts, and to the order they kept; as the *Modiperator* and *Symposiarcha* among the *Romanes*: Such happily were those officers, *Eth. 1.8. Baroni* out of *Gandentius* shewes, that this gouernour among the Iewes was a Priest: Such was their care to maintaine good order in their feasts, which otherwise would haue beene full of prophanesse.

*Quest. 2.* Why did Christ bid them carry to this Gouernour?

*Ans.* First, according to the custome: for the Gouernour did first taste, and then giue to others: Secondly, his taste was fitter to iudge, because fasting: Thirdly, to make way for the declaration

*Dott. 3.*

What the Gouernour of the feast was.

of the Miracle, because hee was ignorant of the matter.

And thus much for the *Preparation* to the Miracle.

The third Point followes, *The Miracle it selfe*, of turning the *Water* into *Wine*: where diuers things may be demanded.

*Quest. 1.* When was the water turned into wine?

*Ans.* Some thinke before it was carryed to the *Gouernour*, in the very act of the seruants drawing: Others thinke, after it was drawne and offered to the *Gouernour*.

Reasons for the former opinion are these:

1. Not onely one pot-full was turned, which was carryed to the *Gouernour*, but all the sixe vessels were turned.

2. Because it is said that the *Gouernour knew not whence the wine was, but the seruants did*. But neyther of these arguments are of force: for to the first I answer; That all the water in the vessels was turned into wine at that instant that the water drawne in the pot carryed to the *Gouernour* was turned. To the second; That the seruants drawing water for the *Gouernour* in an empty vessell, might well enough know, that if there were any wine, it must come out of the water-pots, by the conuersion of that water they had drawne into wine. But I confesse there is a further difficulty in this argument: for the seruants might know whence wine was in the cup, after the discouery of the *Gouernour*, though it were water when they

they drew it; but before he had ſpoken ſomething, they could not know that there was wine in the veſſell deliuered, had it not beene wine when they drew it.

Reaſons for the other opinion are: firſt, the words of the Text; *The ſeruants that drew the water knew it*: Secondly, if turned before, their aſtoniſhment would haue beene ſuch, that they could not but preſently haue ſpoken it to all the table: Thirdly, it commends the obedience of the ſeruants the more, that as before they powred water into the veſſels, ſo now at Chriſts command they carry pure water to the Gouvernour of the feaſt, not fearing his offence. But I leaue it free to chuſe eyther of the opinions.

*Queſt. 2.* How was it changed?

*Anſ.* In an inſtant, as our bodies ſhall be at the laſt day, *1 Cor. 15.* for this is the difference betwixt miraculous and naturall workes. Naturall workes are done ſlowly, and ſucceſſiuely in ſpace of time: the other are done in an inſtant. Phyſicians heale men in long tract of time, ſaie and ſottly; Chriſt gaue them whom hee healed perfect health at once. There is one onely example contrary to this diſtinction of naturall and miraculous workes; namely, the miraculous reſtitution of the blindeman, *Marke 8.* vnto his ſight by degrees: firſt, to ſee men as trees, &c. And it was for ſpeciall end, to ſhew both the greatneſſe of our ſpirituall blindneſſe, healed but by little and little, by degrees, and the greatneſſe of his grace that worketh euery particular increaſe of ſpiritual light in vs.

*Queſt. 3.*

*Quest. 3.* What kinde of Wine was this?

*Ans.* It appeares by the speech of the Gouvernour, *Verse 10.* whose taite wee may trust, that it was passing good: As generally the miracles of Christ were most exact and perfect, and far aboue the workes of Nature. No naturall wine comparable to this: and so no eyes so cleare, no hands, legges, or other members, so strong and comely, as those which Christ restored. Nature his scruiour may bungle sometimes, but hee the Lord of Nature doth all in print. Christs Miracles were new Creations, and therefore wee may well looke that there should be the same commendation of *very good*, which was at the first Creation. *Gen. 1. 31.*

*Quest. 4.* Why did Christ make this wine so passing good?

*Ans.* To set his marke as it were vpon it, and to prouoke all the tasters to a deeper admiration of his glory. Such is our stupiditie, wee are ready to passe by Gods worthy workes; therefore to preuent this, hee imprints some notable remarkeable qualitie in them, that may make them for euer to be remembred. As in his Wine, that is his mercies, there is a speciall goodnesse and delicacie that may make our teeth to water; so in his Vinegar, that is his iudgements, there is a speciall tartnesse and sowrenesse, that may set our teeth on edge. In the good wine, for the godly, a speciall relish, in the ill, for the wicked, a speciall tang, that it may easily appeare whose finger had the tempering of the cup.

This our owne experience will testifie: In the  
Gunpowder-



Gunpowder-treason-traytors, some of them were hurt with powder themselves: those of the league in *France*, drew their swords afterwards one against another. And so strange was the iudgement against *Caine*, that God was said to set a marke vpon him, *Gen. 4.* So in mercies to his Church and children, they haue had some speciall quality to commend them to the enioyers: As preferring them then when they haue beene despited and vniu'ty dealt with, as *Dauid* to the kingdome, and *Ioseph* to his dignitie after affliction by his brethren and strangers, *Psal. 118. 22. 23.* *The stone which the builders refused, is made the head of the corner: This was the Lords doing, and it is marvellous in our eyes.* In the other *Wine* wee are forbid by *Salomon, Prou. 23.* to looke vpon it sprinkling in the glasse, but vpon this *Wine* wee must. Wee must behold the special prints of Gods mercy, which, *Psal. 68. 24.* are called *Gods goings.* And *Psal. 34. Come, and see, and taste how good the Lord is.*

*Qu. st. 5.* Why did Christ worke this Miracle at this time, and what aymed he at?

*Ans.* Besides inferiour ends already touched, and other mayner ends noted afterwards, Christ might seeme in this miracle to ayme at these things.

1. To shew his goodnesse and mercy: And this was common generally to all his miracles, that they were not like *Moses* his, of iudgement and destruction, but of succour and reliefe. Hee once with his curse withered the Figge-tree, but therein hee shewed mercy, that hee did not chuse any man

Six ends of  
Christ's turn-  
ning water in-  
to wine.

to giue vs a prooffe of his Iustice, as full oft he did to shew his Mercy, but a Plant. Another time he draue his enemies backward, but yet he gaue them strength to recouer, and come againe towards him. This difference of *Christs* and *Moses* his Miracles, implyes a difference that is betweene the Law and the Gospell.

2. To shew his Lordship and absolute power ouer all creatures; and therefore almost no kinde of creature which he wrought not miracles vpon. As vpon men, their eyes, hands, feete, whole bodies, yea, their wijs and affections; as causing the owner of the Assle to be willing to let him goe to strangers demanding him: vpon Angels, in the eiection and dispossession of Diuels: vpon beasts, both vpon the earth, making the foale of an Assle, though vnbroken, to carry him; and in the sea, as in the fish, *Mat. 17.* vpon the heauens, in the Sunnes eclipse at his death: vpon the ayre, in the windes stilled: vpon the waters, in the sea calmed: vpon the earth, in her quaking: on her stones, in their rending: on her fruits, in the Figge-tree, and in the multiplication of the loaves, and here in the Wine. As therefore in the multiplication of the loaves, he shewed that it was hee that euery yeare caused the corne to multiply in the earth, euen of one corne an hundred sometimes; so here, that it is hee that doth turne the water in the Vine into Wine, and so ouerthrowes both the *Bacchus* and the *Ceres* of the Heathen. Hee is the true God of Wine, and of Bread, and of all the rest of the Creatures.

3. As



3. As in healing of bodily diseases his intent was, to declare himselfe the soules Physitian; and in feeding them with the loaves, to be the nourisher of their soules, *Iohn 6.* So here, in giuing them Wine, to worke naturall gladnesse, to shew himselfe the reuiuer and comforter of their soules, with the spirituall wine of the Promises, of peace of Conscience, and ioy in the holy Ghost. Thus in some sort this wine might be of the same vse to them, which the Wine in the Sacrament is to vs; and indeede to some it was, *verse 11.* to the beleeuing Disciples: otherwise, it was not the gracing of the feast, nor the prouiding for the guests appetites that hee respected. In this sence wee may say as the Apostle saith; *Doth God take care for Oxen?* so, doth Christ take care for mens bellies and appetites? To this meditation, by this miracle, hee prouoked them; and so wrought this Miracle, as *Sampson* put forth his Riddle, to draw away their mindes from idle matters, and to imploy them in the consideration of his glorious power.

4. To teach vs that hee is the Author of all earthly benefits and comforts: All which hauing lost in *Adam*, wee cannot recouer but in him. *The wine*, and all other creatures faile vs, but in, and by Christ, wee haue right to them, and they serue vs as their lawfull Lords, and not as they doe the wicked, as vsurping tyrants.

5. To shew that hee both can and will turne his Childrens *Water* into *Wine*, gall into hony, bitternesse of sorrow into sweetnesse of ioy. To the wicked that are out of Christ, their very *Wine* is  
*Water,*

Water, and their daintiest drinke is bitter, *Iſ. 24.9.* They ſhall not drinke wine with mirth, ſtrong arinke ſhall be bitter to them that drinke it. But to the godly contrarily, as a little for quantitie is much, *Pſ. 37.* ſo for qualitie, that which is weak & poore is made ſtrong and hearty, as in *Daniels* piſe, and the hard fare of many of the godly. Thus was browne bread and water turned into manchet and wine, to the Martyres in priſon: And no maruell, when the Priſons themſelues were turned into Paradifes, and the fires wherein they were burnt, into beds of Roſes, as ſome of them professed. And as thus hee can ſweeten all our afflictions, ſo thoſe that are in married eſtate, which it ſeemes, this miracle, wrought at a marriage, might haue ſome reference vnto.

6. To ſhew, that as the Wine was not made of Water, till all their owne wine fayled; ſo muſt we not expect Chriſts wine, his ſpirituall Comforts, as long as we giue our ſelues to carnall and earthly ones: As long as *Egypt* flowre laſts, *Manna* is not rayned.

The fourth Poynt followes. *The Notification of it, laid downe,*

VERSE 9. *Now when the Gouvernour of the feaſt had taſted the water that was made wine (for hee knew not whence it was: but the ſervants which drew the water, knew,) the Gouvernour of the feaſt called the Bridegroome,*

VERSE 10. *And ſaid vnto him, All men as the beginning ſet forth good wine, and when men haue well drumke,*

*drunke, then that which is worse: but thou hast kept backe the good wine vntill now.*

The *Notification* of it was in this manner, and by these meanes: First, the *Gouernour* of the feast his ignorance whence that wine was, and the *Ser-uants* knowledge: Secondly, the effects both of his ignorance and their knowledge; of his ignorance, calling of the *Bridegroome* and expostulating with him for detaining the best wine till now; of the *Ser-uants* knowledge, that vpon the hearing of these words vttered by the *Gouernour*, and knowing with themselves what they brought, *to wit, Water*, being astonied, they declare vnto them, that they filled water, and brought nothing but water out of the water-pots: whereupon, as it is further probable, the guests for their better satisfaction, rising to see the water-pots, saw them all full of wine. For the first.

Marke the speciall providence of God in the ignorance of this *Gouernour*: For by this meanes, through his admiration and expostulation, a way is made to the reuealing of the miracle; and his commendation of the wine carries the greater credit with it, for that it appeares hee commended it not in any partiall affection towards Christ, as being ignorant that Christ had any thing to doe with it: Whereby wee learne how all things are wonderfully gouerned by Gods providence, as may be most for his owne glory. This ignorance of the *Gouernour* might seeme a meere casuall thing: for hee being to looke to things, neuer stood still, but one while was in one place, another while in another

*Doctr.*

God by his providence so ouer-rules all things, as may be most for his glory.

other, going vp and downe : and therefore some would haue ascribed it to hap, that hee should be away then when Christ bad the seruants fill the water-pots, and that hee did not eye the seruants when they drew it out of the water-pots, and brought it to him. But by this wee see how Gods providence did thus dispose of it purposely. This must teach vs patiently to beare all things that befall vs, and to be content if it seeme good to God to detain the knowledge of some things from vs, reueiled vnto others. Christ here vsed the Gouernours ignorance for his glory, as well as the seruants knowledge.

For the second. His expostulation with the Bridegroom, for detayning the good wine till then, it is grounded vpon the common custome then among men in their feasts : *All men*, that is generally, and vsually, *doe first set forth good wine*, and keepe the worst till the end of the banquet.

*Dott. 1.*  
Care of Sobriety in feasts.

Learn out of this commendable custome, the care that should be vsed in banquets, to maintaine Sobriety; for therefore did they towards the end giue them weaker wine, and more delayed with water, lest their braines might be overcome, and their mirth might turne into madnesse.

*Dott. 2.*  
Against declinings.

In this custome here mentioned, wee haue an image of the daily practise of the world, herein verifying the Prouerbe of a new Broome sweeping cleane : Their first beginnings are goodly, and glorious, but the end is not answerable. Many hot professours, and zealous in their younger yeeres, grow key-cold in their elder yeeres. Therefore

*Ecd. 7.*

*Eccel. 7. The end is better then the beginning.* This deceitfulnesse of men, is also in their speciall callings: Many good Magistrates at the first, as *Saul*, and Ministers, as *Iudas*, but they are best at first: afterwards comes the ill wine. Like *Nebucadnezzer's* image, a golden head, and iron and clayie feete. This is the diuels deceit also: First comes the sweet wine of pleasures, and delights; afterwards the iudgements of God. Gods childrens, and Gods owne dealing are contrary: Grace in the Saints, at the first but a little graine of mustard-seede, growes at last to a great height: *Their workes*, with *Thyatira*, are more at the last then at the first, and like ynto wine, they grow better with age. The *Wine* of the Spirit, in *Dauid*, *Moses*, and *Isaakob*, was strongest at the last, and made them in the end of their life, poure forth diuiner sentences then euer. So God hath giuen vs now in the latter age of the world, the better wine of the Gospell, after the more waterish of the Law: So in this life he giues vs *wine* alaide with much *water*, but in the life to come *pure wine*, ioy without all sorrow.

The word [*μεθυσεν*] in the ninth verse, which is translated *haue well drunke*, is layde hold on by some that loue to lay too fast hold on the cup, as though here were something in fauour of drunkennesse.

The drunkards argument answered.

*Ans.* First, hee that speakes is no authentickall Author, and perhaps his iudgement might be better in a cup of wine then in a case of Conscience. Secondly, the word signifies onely a more liberall vse of the creature to mirth and honest delight:

D

So

So *Iosephs* Brethren are said to be drunken, *Gen. 42*. This is plaine, *Hagg. 1. 6*. *Tee drinke, and are not drunken*; so is the word; and yet the sense is not so as wee commonly take the word, for it is set downe as a iudgement of God vpon them; now it is no iudgement of God not to be ouercome with drinke, but a mercy: And the opposite of *eating* cleares it, *Tee eate, and haue not enough*; so in the other part, by not being drunke, is meant, by drinking not to haue iust content, eyther for necessitie, or fit delight, whereas the sinne of drunkennesse is to drinke more then is fit for eyther of these two.

Neyther is it for nothing that the Scripture calls the vtmost of that whereto wee can or may lawfully goe in drinking, by the name of drunkennesse, the vice that is committed by excesse in going further.

*Doctr.*  
Lawfull liberty vsed to the full is dangerous.

It is to teach, that euen our lawfull liberty when wee vse it to the full, is in great danger of corruption, and that therefore wee ought to be so much the more wary, chusing as the Iewes in whipping of malefactors, to giue them one stripe lesse then they might; so to drinke one cup lesse then wee may. The heathen man said, that the first cup was for necessitie, the second for health, the third for mirth, the fourth for madnesse.

Thus much for the *Noification* of the Miracle.

The fift point followes. *The Adioynt of priority.*

VERSE II. *This beginning of Miracles did Iesus in Cana, a Towne of Galile, and shewed forth his*



*his glory : and his Disciples beleevd on him.*

The meaning is not, that it was the first of those miracles hee wrought in *Cana*, but simply it was the first : As for the miracles he should worke during his childe-hood, they are idle fopperies : The end of miracles is to seale doctrine ; but then hee taught not, and therefore wrought no miracles. A miracle without doctrine is a seale to a blanke : And if Christ before had wrought miracles, hee should haue beene famous enough without *Iohns* bearing witnesse to him.

*Obiect.* His disputation at twelue yeares of age, his fasting forty dayes in the Desert, were miracles ; and besides these, diuers other miraculous matters were wrought about the birth of Christ.

*Ans.* But these were miracles rather wrought vpon Christ, then by Christ, and of this nature seemes his Fast to be ; his man-hood being rather a patient then an agent, and miraculously vpheld by the God-head without food : Besides, that miracle was not publique and in the eyes of others, so that it might *declare his glory to them*. Again, by miracles here are meant certaine outward workes apparant to the senses, wherein the order of Nature is altered. Now though his disputation, and so in the former Chapter, his telling of *Nathanael* where hee was, were strange and miraculous, yet not such kinde of miracles as these. And besides, that to *Nathanael* was more priuate, and not solemne enough, as this here was before so many.

Why Christ  
prayed at the  
raising of *La-  
zarus*, rather  
then in other  
miracles.

The sixth point is, *The effect of the Miracle* : And that was two-fold.

1. *He shewed thereby his owne glory, verse 11.* He shewed his glory, that is, his God-head : for others though they wrought miracles, yet they did it by his power, and therefore called vpon him for help: as wee see in the Apostles. Christ wrought miracles by his owne power, and therefore vsually called not vpon God in his Miracles, vnlesse in the raising of *LAZARUS*; and there hee did it for speciall reason : First, by way of figure, to shew how difficultly sinners that haue lyen long in the graue of sinne, are raised vp to newnesse of life : and therefore no such adoe in the raising of the maide, and the young man not buried. Secondly, hee did it for examples sake, *John 11. 42. I know that thou hearest mee alwayes, but because of the people that stand by, I said it, that they may beleue that thou hast sent mee.* And these prayers are actions of Christi in regard of his man-hood, which is but the instrument of the God-head, in working the Miracle, and which may therefore desire the liuely declaration of the God-heads presence. As for his prayer in the miracle of the multiplication of the loaves, it was for the blessing of God vpon that they should eate, not for the multiplication. And if in some miracles hee called vpon God, it was to shew that as Mediator hee was inferiour to the Father; as in other and greater miracles hee did not call on him, to shew that as hee was God, hee was equall with him. And therefore hence, *Luke 6.* vertue is said to haue gone out of Christ, in working of miracles. Further,

Further, by the doctrine which Christ taught, and confirmed with miracles, it appeared, that by his miracles hee shewed himselfe to be God: for if he had lyed, in saying hee was God, such miracles as none but God can worke, should not haue confirmed his doctrine, but haue confuted it rather, in the ouerthrow of his person.

*Obiect.* John 14. 12. *Hee that beleeueth in me, shall doe the same things that I, and greater.*

*Ans.* Greater in regard of the *matter*, as conuerting three thousand at one Sermon, which Christ did not: So *Peters* healing with his shadow, greater in regard of the outward shew of the worke, then Christs healing with the hemme of his garment. But now the *manner* is all, and so they are lesse then Christs; for first, they did it not in their owne names; and secondly, they did not, as Christ, preach any such doctrine, that they were Gods.

The end of true miracles is, to glorifie God. The Popish ones therefore are but diuellish collusions, which tend to obscure Christ, and to glorifie Saints, so that now Christ cannot be knowne among the Saints, as among themselues it hath bene said. *Maldonate* himselfe wisheth vs to suspect many of their miracles reported in their bookes, as being done without any iust cause, to procure foolish glory rather to the doer, then any glory to Christ.

This which Christ makes the end of his miracle, must wee make the highest end of all things, 1 Cor. 10. 31. we may not doe ought for our owne glory, as Christ did for his: for hee was God, and

John 14. 12.  
expounded.

*Doff. 1.*  
1. End of Mi-  
racles.

*Doff. 2.*  
Gods glory the  
end of all our  
actions.

God should deny himselfe, if hee should not in all things seeke his owne glory : But wee are poore creatures, depending vpon God, and becaule wee are of him, therefore also for him, *Rom. 11. 36. For of him, and through him, and for him are all things.* As in a circle, where the beginning was, there is the end; so God who is our *Alpha*, must be our *Omega* to. As wee had our beginning from him, so wee must returne backe to him, and end in him, as the Riuer that come out of the Sea returne thither againe.

2. The second effect is, *And his Disciples beleeued on him, Verse 11.* Those Disciples were mentioned Chap. 1.

*Doctr.*  
A second end  
of Miracles.

Another end of miracles is, to confirme the truth of the Gospell, and so to worke faith, *Iohn 10. 38. Beleeue the workes, and Iohn 5. 36. The workes that I doe beare witnesse of me.* As the Kings scale makes vs beleene that that which is written in the Letter is his minde, so are miracles set to the Gospell, as Gods scales. This meetes with Popish miracles againe, which are to corrupt the Gospell, and to draw vs from Christ to Idols. In the dissensions among themselves, as about the conception of the Virgin, there were miracles and reuelations pleaded on both sides.

*Quest.* How is it that Miracles now are ceased in the Church?

Why Miracles  
are ceased.

*Ans.* Because their speciall vse was at the first, when the new, and neuer heard-of mysterie of the Gospell was preached to the world, wholly auerse from it, to prouoke their attention, and make them willing

willing to giue eare to that doctrine that had such strange attendants: Otherwise they would neuer haue heeded it. The principall vse of Miracles was for vnbeleeuers, 1 Cor. 14. 22. *Strange tongues are for a signe, not to them that beleue, but to them that beleue not:* But now the Gospell being planted, and generally beleeued, there is no such vse. Besides that, these seales of Miracles which God set to the Gospell at first, still remaine in their print. Wee haue the vse of the first miracles: and it is better to beleue without miracles, as it is to swimme without bladders, or to goe without crutches.

*Quest. 2.* These Disciples are said to beleue before, how then are they said to beleue?

*Ans.* First, because their faith was lifted vp to an higher degree, so that in comparison their former faith was no faith: Secondly, in regard of a fresh and new act of their faith. Their small faith they had before, being as it were a sleepe, was awakened and quickned by this Miracle. As a man that hauing gone stands still, when he goes againe may be said to beginne to goe. Where we learne:

That where true grace is, there is a proceeding; though it be but weake, and can scarce creepe, yet when God puts vnder it his stirs, his crutches, it will take the aduantage of them, and will be going: Examine we therefore our faith by this; If it be more liuely, after more liuely and effectuell meanes, as here this their faith after the Miracle. As wee see how after some plentifull shewe the grasse sprouts forth lustily, that before was very short. 1 Ioh. 5. 13. *These things haue I wruten to you that beleue, that ye*

*Doct.*

True grace  
hath its pro-  
ceedings.

may beleue, namely, more strongly : So here did Canit worke this Miracle before his beleeuing Disciples, that they might beleue. So should it be with Christians, after a good Sermon, after some speciall worke of Gods mercy or iustice, to gather strength. A poore horse that goes slowly, yet when well baited and refreshed, will goe freshly, and then we say, Now he goes, as if he went not before: So a dead fire, when quickned with the bellows, will cast forth a greater heat, & then we say, Now it burnes, and yet it burnt before. A christian must not be discouraged if he finde some dulnes, & deadnes, & weaknes in his faith, so be it when God comes with his baite, with his bellows, with his showres, he feeles spirit & quickning. But then is the discouragement, when our faith sleeping, cannot be awakened with those blessed means God vseth.

*Doff. 3.*  
Onely the E.  
lect profit and  
prosper by the  
meanes.

*If. 26. 9.* inter-  
preted.

Onely of the Disciples it is here said, that *they beleued* vpon the sight of this Miracle: Did not others besides see the Miracle? Yes, but God gaue them not an heart to beleue, as *Moses* obserues in the Israelites, *Deut. 29. 4.* only the elect of God profit & prosper by the meanes; by his word, *Act. 13. 48.* by his mercies, *If. 26. 10.* by his iudgements. *If. 26. 9.* Those *Inhabitants* there mentioned are the elect, for they onely are the true inhabitants of the world; the wicked are vsurpers. This is comfort to Ministers, when their labours take not, *2 Cor. 4. 3.* *If our Gospell be hid, it is hid to them that be lost.*

Hitherto of the Miracle of turning Water into Wine, the first part of the Chapter.

The second part followes.

The



*The History of Christs purging the Temple.*

**I**N this History consider :

- { 1. *Time.*
- { 2. *Occasion.*
- { 3. *Purgation it selfe.*
- { 4. *Effects.*
- { 5. *Attendants.*

1. The *Time* is implied to be not long after the other Miracle : for it is said *ver. 12.* that they went after these nuptials performed, to *Capernaum*, but staid not there long : and the reason is giuen, *ver. 13.* because *the Passouer was at hand.*

2. The *Occasion* : and it was two-fold; first, more remote, his comming vp to Ierusalem, *verse 13.* Therefore *Iesus went vp to Ierusalem* : which Christ did to shew his obedience to the Ceremoniall Law, whereto he had bound himselfe by Circumcision, *Gal. 5. 4.* and partly also to take a fit time of working this miraculous purging of the Temple, and so making himselfe knowne to the people, now gathered from all quarters of the Land. Now if Christ were so caretull an obseruer of Gods worship, who needed it not as wee doe, what a shame is it for vs to be sloathfull ?

The second *Occasion* which was nearer, is laid downe :

**VERSE 14.** *And hee found in the Temple those that solde Oxen, and Sheepe, and Doves, and changers of Money, sitting there.*

The

*Doct. 1.*  
Other mens  
sinnes should  
kindle zeale  
in vs.

The sight of wickednes in those that are Christs, ought to prouoke in them their zeale and feruent indignation against it: As in *Lot* among the *Sodomites*, 2 *Pet.* 2. 8. As in *Paul* among the *Athenians*, *Acts* 17. In *Moses* against the *Israelites* golden Calf, *Exod.* 32. 19. In *Dauid*, *Psal.* 119. 136. 158. But no example like to Christs. As the cold of the ayre in Winter, makes in vs our naturall heate the stronger: so the wickednesse of the vngodly is a whetstone to the zeale of the godly. The force of naturall Antipathy is great, as in some mens stomackes against some meats, which no sooner seene but breeds a kinde of loathing: Greater should be the force of our Antipathy against sinne, and Gods dishonour. Fearefull, when wee can easily comport with the wicked, and digest their oathes, vanitie and pride; This in time will make vs like them, as *Ioseph* swearing by *Pharaohs* life in *Pharaohs* Court.

*Doct. 2.*  
Gods Iudge-  
ments take  
wicked men  
in the act of  
their sinnes.

Christ comming as a Iudge and King into his owne palace, to see what rule there kept, findes them in the midst of their disorders, and takes them napping as wee say, euen in the very deede doing. When Gods whip comes to scourge the wicked, it shall seize vpon them in their sinnes: As vpon *Belshazzar* in the midst of his cups, and *Nebushadnezzer* in the midst of his pride: So the Flood came vpon the old world, in the midst of their worldlinesse and fleshlinesse: So *Phinees* his dart vpon *Zimri* and *Cosbi*, in the midst of their vncleannesse: And thus shall Death and the last Iudgement come vpon impenitent sinners,

*Yee*

*wee shall dye,* saith our Sauour to the Iewes, *in your finnes,* John 8. 21. The other and lesser whips of Christ, as it were of small cords, though finding vs in sinne, they will scourge vs seuerely, yet not eternally, and happily to amendment: but the iron scourge, the Scorpion of Death, that neuer giues vs ouer, after it hath once begun, it can neyther mend vs, nor end vs, nor yet spend and weare out it selfe, as other rods doe. Take thou heede then that Christ comming with this whip, finde thee better employed then hee did these men: *Blessed is that seruant whom his master comming shall finde well doing.* These men were found in a good place, but yet ill doing; and therefore the holinesse of the place was no shelter vnto them, no more then the hornes of the Altar to *Ioab*. So at the last day, happily many a reprobate shall be in the Church, hearing, it may be preaching, yet because doing good ill, it shall not serue his turne, no more then if hee were found in the Stewes, in the Ale-house, or at the Theater. Looke we then to it, since we know not when Christs whip may come, that wee be in well doing: and thinke wee when wee are following vaine pleasures, and haunting vnlawfull places, Oh, how if the whip of Christ should now come! If it be so terrible in the Temple, what will it be in the Tauerne?

The third point followes: The action of Christ in purging the Temple.

VERSE 15. *Then he made a scourge of small cords, and draue them all out of the Temple, with the Sheepe and*

and Oxen, and powred out the changers money, & overthrew the tables.

VERSE 16. And said vnto them that sold Doves, Take these things hence : make not my fathers house, a house of merchandise.

In which action consider :

- 1. The manner.
- 2. The cause.
- 3. The ground of the manner he useth in purging.

1. The manner is, first with violence, and with force, in whipping them out, and in throwing downe their tables : secondly, with authoritie and power, in making them yeeld both to his whip, to his words, and commands.

For the first, two things may be asked.

Quest. 1. Whom hee whipt.

Ans. Both the men, & the beasts: Some thinke onely the beasts, not the men. Their reasons are; First, The words may be so read, *He draue them out, both sheepe and oxen* : But I answere, the words may better be read otherwise, *And the sheepe and oxen* : Because  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ , the masculine gender, doth not so well agree with  $\pi\acute{\alpha}\nu\tau\alpha$  the Neuter. The second Reason : Hee speakes to the Dove-sellers to carry away their Doves, so it is likely that hee spake to the sellers of Oxen. Ans. Very likely so : But it followes not, because hee spake, therefore hee whipt them not, in whipping speaking, seasoning his corrections with instructions. The third Reason: It makes more to the commendation of the Miracle, that his very words, without blowes, should driue them out. Ans. The Miracle is as great, that not onely they

they are made to endure imperious words, but as they might take it, contumelious blowes also, which are more hardly digested by free men, specially with a whip, that belongs to a dogge. And surely the men deserued the whip more then the beasts. The poore innocent beasts, what could they doe? It was the men that brought them thither: But this shewes Gods hatred against sinne, which is not onely against the authour of sinne, but against the matter and instrument, yea the senselesse instrument abused to sinne; As in his curse vpon the Serpent, *Gen. 3.* A good meditation when Gods wrath is against our beasts, our money, or ought else, which hath bene sinnetully abused by vs.

*Quest. 2.* Why whipped hee, and so violently threw downe their wares? For it may seeme strange, that so peaceable and louing a Sauour, on whom the Doue ere while descended, as though he had no gall, that he, that according to the Prophecie should not cry, nor lift vp his voyce, in his first entrance into the Temple, should deale thus boysterously.

*Ans.* Christ did this for many weighty reasons: And this scourge of Christ is like *Aarons* Rod that budded, yeelding vs many a good consideration.

1. To shew that Christ is not an hony God, made all of mercy without iustice, as the world supposes, but hee hath his *rod to come with*, as well as the *spirit of meeknesse*: and he is a Lyon as well as a Lambe, and an Eagle, as well as a Doue. Know thou therefore, and learne so much from this whip,

7. Reasons of  
Christs whip-  
ping them out  
of the Temple.

Christ is not a  
God all of  
mercie.

Meeknesse is  
not sheepish-  
nesse.

Prov. 13. 4.  
inlightened.

whip, that Christ hath a whip, and whipping-  
chcare for all refractary sinners, abusing mercy.

2. Christ would hereby teach vs, that the Doves  
meeknesse must not make vs Asse-like patient, or  
sheepishly simple and fearefull: But though in re-  
gard of want of gall thou shouldest be a Dove, yet  
in regard of spirit, and boldnesse, and zeale for  
God, a very Lyon, not fearing the faces of the  
wicked, though neuer so many, but with much  
courage and confidence to confront them, and to  
shew thy zeale against sinne by taking punishment  
of it, as thy place giues leaue. This was the *Co-  
rinthians* zeale against the incestuous person,  
*2 Cor. 7. 10. Behold, what Zeale, what reuenge:* And  
this was *Moses* his zeale against the Israelites, for  
the golden Calfe. Excellently *Salomon*, *Pro. 28. 4.*  
*They that forsake the Law, prayse the wicked:* Yea, but  
might some say, I prayse them not, I would things  
were otherwise, I dislike these and these courses,  
therefore I hope I am well. Nay, sayes *Salomon*, in  
the next words, *They that keepe the Law, set them-  
selues against them.* Not enough for thee to dislike  
their doings in iudgement, but thou must oppose  
them, and shew zeale, as here Christ did, by war-  
ring with them in thy place. Many faintly and  
coldly shew their dislike against wicked men, as *Elia*  
against his wicked sonnes: But it is, to vse *Sophocles*  
his comparison, as if in a festred wound or sore,  
the Chirurgion should onely blow vpon it with  
his mouth, whereas there must be cutting, lancing,  
searching, burning, and the greatest violence that  
can be.



3. Christ thus beginning his office of preaching the Gospell, with so zealous a purging of the Temple, teacheth, that this must be the first worke, to reforme abuses, and throughly and effectually to purge out corruptions, before the truth be preached: Otherwise corruptions retained with the Gospell, will be to it, as Iuie to the Oake, as the *Canaanites* to the *Israelites*, as thornes to the seede. So in the health of the body, the first thing is to euacuate ill humours, which otherwise will corrupt all the good nourishment that is receiued. Miserable experience in many Churches hath verified this, how but a little corruption tolerated at first, hath been as leauen to sowre the whole batch of the Gospell.

Reformation  
of corruptions  
makes way for  
preaching the  
Gospell.

4. To teach that men are so set to maintaine their gainfull corruptions in the Church, as *Demetrius* his Temples of *Diana*, that no hope of a reformation by a voluntary relinquishing of them. Vnlesse God come with a strong hand, they will hold their corruptions, as fast as *Pharaoh* the *Israelites*. *It must be the whip of Christ that must purge the Temple*: So *Groshead* that renowned Bishop prophesied, that the reformation of the Church could not be, but *in ore gladij cruentandi*: And experience verified this in the beginning of the reformation by *K. Henry 8.* in the violent ouerthrow of the Abbeyes.

5. Christ being afterward to be whipped himselfe, and so his Apostles, by the Iewes, and other of his seruants by other of his enemies, doth first begin to whip them, and that out of the Temple,

as

as Lord of the Temple; thereby declaring his Kingly soueraigntie in the Church, for the comfort of his Church: That howsoeuer sometimes he may seeme, to let the *whip* goe out of his owne hand into his enemies, to afflict his owne, and Churches backe, yet when hee will, hee can take the whip into his hands, and scourge out those that trouble and defile his Church. This is our comfort, when *Money-changers in the Temple*, and *Sheepe-sellers*, filling the Temple with their trash and trumpery, and whipping out of the Temple the true worshippers of Christ, that being annoyed and pestered with this filth, wee may goe to Christ, as the Lord of his Temple, and desire him to take the possession of it, to take the whip into his owne hands, and to chase out these creatures with their cattell.

The base account that Christ makes of maintainers of corruption.

6. Christ by putting these corrupters of his Temple to the ignominie of the whip, whipping them out, like beastly curres, doth further shew, how basely hee doth account of all such wretches, that for their owne backe and bellies sake, maintaine corruptions in the Church. Such men are like those base creatures that liue vpon corruption, and excrements, and putrification, as Rats, Mice, &c. So doe these liue vpon the filth and corrupt excrements of the Temple. Though flourishing in outward wealth, they may thinke well of themselves, yet with God they are very dogges, and so hee vses them. Like as a Gentleman, will scorne to fight with his sword with a base vnderling, hauing abused him, but will take a cudgell and

and thwacke him with it: So *Iſ. 9. 15. The falſe Prophet is as the ſayle.*

7. Chriſt hereby ſhewes, that in deſperate and deſolate times, when no helpe can be expected for his Church from ordinary gouernours, hee will yet graciously viſit his Church, and raiſe vp ſome ſelect choiſe inſtruments or other, induing them with extraordinary and heroicall zeale and courage for the reformation of the Church. The Priests were generally corrupt, and how ſhould reformation proceede from the authors of abuſes? how ſhould *deformers* be *reformers*? yet now Chriſt comes with his whip. In the like corruptions of Religion in this latter age, God rayſed vp that heroicall worthy, *Martin Luther*, and many worthy Princes, with their whips to driue the Maſſe-mongers out of the Temple.

Thus much for the violence vſed.

The ſecond point in the *manner* of this action of Chriſt, is the power and authoritie, which is miraculoſly ſtrange; inſomuch as *Origen* makes this a greater miracle then the other of turning *water* into *wine*, where onely the ſenſſiſſe creature yeelded, but here the ſpirits of many hundred men are tamed: And *Hierome* makes it the greateſt miracle that euer Chriſt did, that a poore ſtranger, in ſhew but contemptible, ſhould with the ſtroakes of ſo little a whip, maſter ſo great a multitude: So that though they were ſturdy fellowes, and it was their gaine and liuelihood that Chriſt went about to depayre them of; yet Chriſt no ſooner ſpeakes and ſhakes his whip, but like a company of feare-

The greatneſſe  
of this miracle.

full Hares and Buckes, they all runne away. In the maintenance of their trades, though neuer so vnlawfull, how full of stomacke men are, *Demetrius* his example shewes, *Acts 19*. And the Prouerbe is, that, *The belly hath no eares*: But yet if Christ speake to the belly, as here hee doth to many greedy bellies, hee will make it finde eares and feete to. And the Miracle was also the greater in regard of the time, that it was now against the Passeouer, which was their great Mart, there being then such a generall recourle of the whole Nation to *Ierusalem*, who all were to be their chapmen. No doubt, but as *Hierome* notes, there was a speciall Maiestie, and awfull grace in the very eye of Christ, that daunted them and confounded them, as wisdome makes the faces even of poore Christians to shine, *Ecc. 8. 1. Igneum & sidereum quid ex eius oculis radiebat*. As sometime in Christs eye there was a speciall alluring grace, that drew men towards him, as in the calling of many Disciples, that vpon the first word followed him, and in *Peters* repentance, caused by the gracious aspect and cast of his eye: so sometimes againe, a speciall astonishing glory, as here, and *Iohn 18*. in driving backward his enemies.

*Doct. 1.*

If there were such power and terrour in Christs countenance, and speech, and whip of small cords, here in the Temple, in the dayes of his humiliation; oh how terrible shall his face be to the Reprobate, when hee comes a glorious Iudge, in state and triumphing Maiestie! How fearefull shall his iron scourge then be! How powrefull shall that voyce

voyce be, *Depart yee cursed*, whereby he shall drue them away from his Kingdome into euerlasting darknesse ! As here these men could not stay when he bad them be gone, no more shall the reprobate at the last day, when that dolefull voyce shall sound in their eares, *Goe yee cursed.*

By this Christ would teach vs, how in the purging of the Church, hee will make euery thing yeeld, and giue way to his power. Here were Priests, Scribes, Pharises, all allowers of these corruptions, a company of greedy Cormorants that liued altogether by these corruptions, yet not one of these dares quitch, not an hand lift vp; feete running apace and obeying, not one hand resisting. This might be seene of late yeares, in the beginning of this happy Reformation here in *England*: Good Lord, who would haue thought it possible that Popish Shauelings, so setled and rooted, that had such power and authoritie, and wealth withall, could euer haue beene so easily remoued ! Yet at the presence of Christ and his whip, how sodainely vanished they and all their baggage ! Though as hills and mountaines, yet they skipped as Lambs and Rammes, and at the word of Christ were flung into the Sea. This must comfort the Church euer in all vnlikelihoods of reformation : what though there stand neuer such mountaines in the way ? they shall all be turned into plaines before Gods *Zerobabels*. What though the Money-changers haue gotten the possession of the Temple, and erect their chayres, and play reakes there ? yet Christs whip will come and take downe their

*Doff. 2.*

Euery thing shall giue way to Christ purging his Church.

*Doct. 3.*  
 Christs rods  
 are speaking, as  
 well as smiting  
 rods.

pride, and thrust them out of the Temple, as *Hagar* and *Ishmael*, for all their craking and vsurping, out of *Abrahams* family with bagge and bottle.

Christ speaking to them with such authoritie, whilest hee whipt them with such seueritie, wee may see that his corrections are not mute, but instruction is mingled to sanctifie the correction, by shewing them the cause of their corrections: And though Christ doe not now speake to vs with an audible voyce, in his corrections, yet secretly hee doth in the checke and cry of our Conscience: As in *Iaakob*, *Gen. 35. 1.* in his present afflictions in the fore-going Chapter hee admonished him of the disorders of his familie. Wee must not onely minde the rod, but the voyce of it, and of God in it; *Mic. 6. 9. Heare the rod:* And then, *Blessed is the man whom thou chastisest and teacheest in thy Law, Ps. 94. 12.*

The second poynt in the *Action*, is the *Cause*, why Christ dealt thus roughly with these men: For by reason of the farre distance of many from *Ierusalem*, it was permitted them by Gods Law, to sell their beasts at home, and to buy others, and therefore the sellers of Sheepe and Oxen might seeme to doe a good worke, to prouide the Sacrifices in a readinesse; and whereas there might be diuers occasions for exchange, as of gold for siluer, greater for smaller, strange coyne for the money of that place (for some of the Iewes were dispersed into forreyne parts) to helpe this there were Money-changers. And what hurt is there in all this?

*Ans.*



*Ans.* All the hurt was, that all these things were done within the Temple, a place of that holinesse, that a vessell might not be carryed through it; in which regard afterward hee charges them with theft, for that they inroached vpon a place consecrated to God, and profaned it with their merchandise. Now in this regard Christ had iust cause thus to deale.

1. Because God was wronged, and robbed of his right: His house was conuerted to another house then he had appointed; of an *Oratory* made a *Market-house*. Where learne, what a fearefull sinne it is to prophane holy things: If such a crime to rob God of a materiall Temple, which had onely Ceremoniall holinesse, what then is it to rob him of his spirituall Temple, thy soule and body, and to make it a sty for Satan, as the vncleane person and drunkard doe? The like sinne it is to rob God of his time, the *Sabbath*, to prophane his word, by turning it to iests, and lots sanctified for matters of moment, to play and recreation; to conuert goods giuen for the maintenance of Gods worship, to our owne priuate vses: All these are branches of this generall of deuouring things sanctified, *Pro. 20. 25.* which is there said to be a destruction, or a snare, and so here proued, drawing forth Christs whip to reuenge it. See *Achans* example in stealing the wedge of gold, that the Lord had appoynted for him, *Iosh. 7.* and of *Belsazzar* prophaning but the cups of the Temple, *Dan. 5.*

Fearefull to  
rob God of  
his right.

2. Because here was horrible couctousnesse, that was the ground of all this, and that coloured with

hypocrisie : Their pretence was godly , that all was done to further Gods worship; but their end was the filling of their purses : First, in the sellers, that in this regard sold the dearer, because of the commodiousnesse, and perhaps also of the sanctitie of the place, as though they were the fitter for sacrifice, because sold in so holy a place : Then secondly, in the Priests, because the sacrifices, wherein they had their parts, were offered more plentifully, and no doubt but they fleeced the merchants besides for their standing in the Temple.

*Doct. 1.*  
Good ends iustifie not ill actions.

No pretences of good ends can iustifie that which is forbidden by God. Things may not be vsed about Gods worship vnder pretence of furthering, gracing, and adorning it, though in mans reason they may seeme so to doe, if God who knowes best what will further and adorne his seruice hath forbidden it.

*Doct. 2.*

A fearefull sinne to make Religion feede our couetousnesse, and in the matters of God to be carried with such base affections as here these men: So *Iudas, Mat. 26.* abused the colour of his charitie for his couetousnesse.

*Doct. 3.*

Corruptions, not onely in Common-wealth, but in Church also, are from couetousnesse. Couetousnesse is the boldest pick-purse that is : It will picke Gods purse, it will rob God of that which is his.

*Doct. 4.*  
Pretences for sinne will not saue from the whip.

A fearefull sinne to seeke out pretences to beare out our selues in our sinnes, that wee may sleepe securely in them, as here these men did ; but what got they by it ? These pretences and excuses are but *cords of vanitie, Is. 5. 18.* and will in the end procure

procure vs this *whip of cords*, which these men felt notwithstanding their pretences. The Duell and our owne hearts are very witty to suggest some pretty sleight to may our sinne seeme lawfull, when wee haue defiled things consecrated, as our bodies, the Sabbath, &c. and we satisfie our Consciences for the time, if wee could satisfie Christ to, it were well, so that wee might escape the *Whip*: But by how much the more cunningly we spinne these Spiders webs, so much the harder doth Christ twist his *cords* to scourge vs withall.

The third poynt is, *the ground of this action*: And that Christ shewes in his speech of rebuke, *ver. 16. Make not my Fathers house a house of merchandise.* The Temple was his Father house, hee was therefore, being the naturall Sonne of God, the right owner and Lord of the house: So that the ground whereon Christ did all this, was speciall and proper to him, because he was the Sonne of God. See *Mal. 3. 1. The Lord whom yee seeke, shall speedily come to his Temple.*

The Temple being a figure of the Church, which is *the house of God*, *1 Tim. 3. 15.* This shewes that Christ is heyre and Lord of this house also. And reason good: for hee built it, and compacted euery stone together. The particular members of the Church are liuing stones of this house and Temple, *1 Pet. 2. 5.* and the whole Church is the house. Oh happy house who hath so happy a Master, that will not let it out to any tenants, *Can. 8. 11. 12.* but will continually reside in it himselfe, so watching ouer euery stone, that it shall not goe to any dilapidations,

*Doct. 1.*  
Christ the  
Lord of his  
Church.

pidations, who will presently make vp all the breaches. This is our comfort when wee are weather-beaten : O Lord, wee are thine house, thou hast built vs, and founded vs on thy Sonne: thou hast chosen to dwell in our hearts, *Jf. 66. 2.* Of whom should the house looke to be maintayned and repaired, but of the owner ? This is a comfort in the second place, when vniust Lords enter into the Church, and take possession of it, and vsurpe, as the Pope and his creatures : Christ hath the same right still to driue such out of the Church, as now hee had to driue these out of the Temple. Take heed in the last place, how thou hurtest this house, or the least stone therein : Remember whose house it is. If in common houses prophaned, the *dead stones* can cry out of the wall, *Hab. 2. 11.* against their Masters, then much more in this house can the *liuing stones* cry vnto their Master against their wrongers.

*Doll. 2.*  
The Pope hath  
no power to  
dethrone  
Princes.

This plainly shewes, that this fact of Christ is not to be drawne into imitation, because hee did it vpon this ground, as hee was Lord of the Temple, by vertue of his Sonneship. Therefore the *Rhe- nists* grossely abuse this place, that hence gather the power of the Pope to punish offenders, euen with corporall punishments, meaning depriving Princes of their Kingdomes. Verily if hee alone can punish men corporally in the same manner that Christ did ; if of himselfe without further helpe, hee can master such a multitude of enemies, as here Christ did, and make them flye before him, let him take this power into his hands : But he will  
be

be wiser then to vndertake such a businesse, for feare of fifts about his eares. But if Christ did not whip so much as poore sheepe-sellers out of the Temple, but by the power and priuledge of his Sonship, how can the Pope, a man, a worme, and no God, arrogate power to whip Princes out of their Thrones, in which Christ hath seated them?

Alike is the errour of others, who without speciall calling from God, take vpon them to reforme publique abuses; for Christ did this as the Sonne of the Father, and King of the Church.

*Quest.* How farre forth is this action imitable?

*Ans.* Men are eyther *publique* or *private*: *publique*, eyther in the *Magistracie* or *Ministry*. As for the *Magistrates*, they being Christs vicegerents as God, in speciall manner the imitation of this fact belongs to them: for God hath given them the sword, not to let it lye rusting in the scabberd, but to strike; and he hath put the whip into their hands, to scourge withall: yea, *Magistrates* are the very whips of Christ, and so they must thinke, that the power of Christ is as an hand holding them fast, and enabling them to the whipping out of the Money-changers: And therefore hereupon should take speciall heart to themselues, as *Hezekiah*, *Isiah*, and other worthy *Magistrates* haue done.

As for *Ministers*, the onely whip they may vse, is of their tongues, in powerfull preaching against abuses: And as here Christs whip of small cords, was more powerfull then *Hercules* Club, or then any *Scorpions*, or *wyre-scourges*; so the faithfull preaching of the word along, is oftentimes of all other

How farre  
this action of  
Christs whip-  
ping these out  
of the Temple  
is imitable.

other meanes the most powerfull; as in the Primitive Churches, destitute of the helpe of the Magistrate. This is that mighty thunder-cracke, that causes Sathan, with all his packe of corruptions, to fall downe, like lightning.

As for *private men*; neyther hath God tyed their tongues, though hee hath their hands: As occasion is offered they may shew their detestation and dislike of corruptions: They may sigh, and pray, and supplicate; but other violence, saue of their prayers to God, may they vse none. And this is all they may doe, in regard of *publique* abuses: But now in regard of *private* abuses in their owne houses and hearts, the case is otherwise; and here all are to imitate Christs example: Euery Christians family is a Church; The gouernours are to take the whip into their hands, and to scoure the family of *Hagars* and *Ishmaels*, as *Dauid*, Ps 101. So euery Christians heart is a Temple of the holy Ghost, and therefore by the whip of seuerer mortification and repentance, hee is to scourge out the secret corruptions lurking in his heart: And this is better then the Popish whipping, who by whipping themselues with a materiall whip, seeme to shew that they are like those Money-changers, that neede the same whip to driue them out of the Church.

And of Christ *Action*, in *purging the Temple*, thus much.

The fourth point followes: *The Effects* of this this action. They are,

In



In the } Disciples.  
          } Iewes.

1. In the Disciples.

VERSE 17. And his Disciples remembred that it was written, The Zeale of thine house hath eaten mee vp.

It made the Disciples, stricken with admiration of this fact, to call to minde that place of the Scripture, *Psal. 69. 10. The Zeale of thine house hath eaten mee vp.* Which words, as diuers others in the *Psalmes*, are spoken both of *Dauid*, as a type of Christ, zealous for the Tabernacle, and restoring the true worship of God, and of Christ, as typified by him. The sence is, *The zeale of thine house*, that is, for thine house, that thy worship may purely and sincerely be performed; *hath eaten mee vp.* that is, cyther hath consumed my very moysture and exhaulted mee, or else hath wholly turned me into fire, as things eaten are turned into the nature of him that eates.

Here consider two things :

§ 1. *The Occasion of their remembring.*

2. *The Scripture is selfe which they remember.*

1. The *Occasion* was, the sight of this wonderfull zeale in Christ.

The Children of God their conscionable reading of Scripture, hath seasonable remembring ioyned with it : Such places as haue beene long since read, and may seeme to be forgot, yet when occasion is offered, shall come fresh to minde againe, as in affliction, in tryals, in sicknesse, and especially at death. As it is with reading the Scriptures,

*Doct. 1.*

Conscionable reading of the Scripture shall haue seasonable remembring ioyned with it.

tures, so with hearing of Sermons : Many a point heard long since, is reuiued by some speciall occasion or other. Wee may not looke alwayes to remember all things heard and read : Oh happy is hee that can remember in due season ! Better it is to forget presently vpon reading and hearing, and to remember afterward vpon iust occasion, then contrarily to remember for the present, and to forget afterward, when the season of remembring is come.

*Dott. 2.*  
The holy con-  
uersation of  
Gods children  
is carefully to  
be obserued.

Wee ought to be carefull obseruers of the holy conuersation and good example of Gods Children ; as here these Disciples of Christ : The reason is, because it is a meanes to remember vs of the Scripture. The same light that shines forth in the Scripture, shines forth in the liues of the godly, and is reflected from it to our eyes, as from a glasse : So that the life of an holy man is in stead of an excellent Commentary vpon the Scripture. And therefore in this regard they are said to hold forth the word of life, as the hand doth the torch, or the candlesticke, or lanthorne, the candle, *Phil. 2. 15. 16.* It is good therefore to heede the holy liues of the Saints, and in them to see the truth and light of the Scripture : So did the Disciples here in this action of Christs : So wee are wished to doe, *Heb. 13. 7. Seest thou not my seruant Iob ?* said the Lord, *Iob 1.* He that goes in the darke alone, if there be any going in the way, that carries a torch, will be glad to looke after him, and follow hard after him : so wee, in the darknesse of this world, should gladly looke after these Saints, that

that shine as lights, holding forth the word of life. Indee de Christs life had a speciall excellency, because the light shined as perfectly in it as in the Scripture : But alas, how little a portion of the Scripture-light shines in our liues ? The case is the same that in the Sunne-light and Moone-light, yet for our weake eyes this lesse and obscurer light is fit, and enables vs the better to behold the other, that is clearer and stronger. As for wicked men, though some of them may haue greater outward gifts then the godly; as many Mettals are brighter and more orient then the heauens : yet as those Mettals are not fit to conueigh the light of the Sun, nay, indeede they would stop it ; so neyther are these fit to shine the true light vnto vs: but first of all Christ, and then they that come nearest to him, are to be obserued of vs.

2. Point. *The Scripture it selfe remembred ; The Zeale of thine house hath eaten mee vp :* Where *Dauids*, and in his, Christs zeale is set forth : First, by the *matter* of it; *The zeale of thine house :* Secondly, the *manner*, vehement and violent, like fire that eates vp and deuoures that whereon it lights.

True Christians ought to be earnestly zealous for Gods house, that is, the Churches pure reformation, that all things may be there according to the patterne in the Mount, that the worship of God may be sincerely, without the mixture of humane corruption, performed : This is that here called the *zeale* of Gods house. In euery house, in euery Citie and Societie, the members thereof are zealous for the good thereof, and cannot endure the

*Doftr.*  
Christians  
must be zealous  
for the  
good of the  
Church.

the disgrace thereof, as *Iakobs* sonnes could not the deflouring of *Dinah*; so Citizens are zealous for their liberties and priuiledges, and will stand out stilly in the maintenance of them; and Schollers for their Vniuersities and Colledges, wherein they haue beene brought vp: How much more should we for Gods house, that gaue vs our being in Christianitie, that hath nuried vs vp in the knowledge of God? It is our prayer, *Thy kingdome come*, and wee are but hypocrites, if zealously wee endeouour not the aduancement of this kingdome, by seeking the weale of *Zion*.

That we may profit the better by this doctrine, two things must be considered:

1. By what *Effects* this zeale is to shew it selfe.
2. By what *Rules* it is to guide it selfe.

There are two principall effects of true zeale?

{ *Holy Patience,*  
and  
*Impatience.*

The Effects of Zeale.

1. Holy Patience, in

1. Enduring.

1. Zeale is wonderfully patient in enduring ought whereby the good desired may be procured: As first, in the matter of worldly profits and pleasures, Zeale is euen prodigall, for doing good to the thing loued. Thus *Iezabel* in her zeale to false worship to *Baal*, maintained foure hundred of his Priests at her costs, daily at her owne table; and this was the zeale of the Papiests in their Superstition: This was the zeale of the Primitiue Church, when for the good of the Church, they solde their possessions; and of the *Israelites*, when they offered so plentifully to the Tabernacle, that

*Moses*

*Moses* was faine to forbid them. Then the Tabernacle deuoured Lawne and Looking-glasses, *Exod.* 38. 8. but now Lawne and Looking-glasses deuoure Gods Tabernacle. Such then, whom their penny, their Oxe, their Farme, keepe from the Supper, they are zealous worldlings indeede, but colde Christians; zealous for their owne houses, as those Iewes, *Hagg.* 1. but colde for Gods house. Such was *Salomons* zeale to the Temple, in the great charge and cost he was at, and in neglecting other matters, as the building of his owne house, which he did at leasure in thirteene yeares, because zeale to Gods house made him first seeke Gods Kingdome, and make quicke dispatch with Gods house: Here was a patient zeale, that could so well endure the so long deferring of matters respecting his owne content. Such was the woman of *Samaritanes* zeale, in leauing her pitcher-pot; the Shepherds, leauing their flocks, *Luke* 2. *Moses* in forsaking *Pharaohs* Court; the Martyrs, in contemning the entiling offers of their aduersaries, *Cant.* 8. 7. *If a man would gine all the substance of his house for loue, they would greatly contemne it:* Such was the zeale of those that followed Christ, neglecting their owne bellies; of the *Israelites*, that came vp to the three feasts, from all parts, leauing their houses behinde in danger, in regard of their enemies bordering vpon them, and endured the toile of a tedious iourney, and all nothing, because it was to come to Gods house, and to see his face in *Zion*, *Pf.* 84. As *Iaakobs* long service was nothing, because of his loue to *Rahel*. Thus *Paul* willingly neglected

neglected his stipend, and endured the toyle of working, to sustaine himselfe, onely for zeale to the advancement of the Gospell. *Zeale* is fiery, and deuoures vp all considerations of our owne profit and pleasure: But alas, now not the *zeale of Gods house eats vs vp*, in regard of worldly considerations, it *eats* not vp our worldlinesse and voluptu busnesse; but these sinnes haue *eaten* vp, not onely the *zeale of Gods house*, but euen the *house of God* it selfe. Christ, if hee would haue beene quiet, might haue had the fauour of the high Priests, and so *Elias* of *Israhel*, but zeale to Gods house made them *patiently* to endure those losses.

1. Persecuting  
in the vse of  
all meanes.

2. *Zeale* is patient in an vnweariable vse of all meanes, for the good of Gods Church, as we may see in those continua l trauels of the Apostles, and especia ly of Christ himselfe, that neuer ceased doing good. And to this purpose serues that, *Rom. 12. 11. Feruent in spirit, seruing the time*, as some read it, that is, the occasion, neglecting no opportunitie of doing good.

1. Holy Impa-  
tience, in

1. Growing  
earnester by  
hinderances.

2. *Effect* of *Zeale* is also an *holy Impatiencie*, and *griefe*, when things goe ill with the house of God. And it shewes it selfe thus: First, by grow- ing more earnest when any goe about to hinder it; as *Lyme* burnes the hotter when water is cast on it: So many losse the parties they zealously affect, so much the more, by how much others discom- mend them to them. This was *Dauids* zeale for Gods house, when *Nichol* scorned him, *I will be yet more vile*, 2 *Sam. 6.* and *Pf. 119. 126. 127. They haue destroyed thy Law, therefore lone I thy Comman- dements*



*dements about gold, yea, about most fine gold.* Secondly, by being exceeding angry with those that are the cause of the Churches hurt, and shewing our anger, as here Christ against these men: So did *Nehemiah*, Remember them O Lord that defile the Priest-hood, *Nehem. 13. 29.* So did *Paul*, I would to God they were cut off that doe disquiet you, *Gal. 5. 12.* Such was *Moses* his zeale, in breaking the golden Calfe, and the two Tables: So *Elias* shewed his zeale, in opposing the Priests of *Baal*; and *Apollos* the Jewes, in publique disputation, *Acts 18. 28.* Zeale is full of heate, and fits vs for action and contention, and will not let vs sit still with the cold sluggard. Thirdly, in not respecting any mans person, that doth any way hurt the house of God; as *Leui*, that girt on his sword, and knew neither father nor mother, *Deut. 33. 9.* Here was *Eli*s want of zeale, in tolerating his sonnes, that defiled Gods worship; and *Jaakobs*, in tolerating for a while, *Rahels* Idols. *Asa* his zeale was herein famous, for not enduring his owne mother in her idolatry, *2 Chron. 15. 16.* Such was Christs zeale against *Peter*, calling him *Sathan*, when hee dissuaded him from suffering. Fourthly, in distasting our owne priuate comforts and felicities, till the house of God be in good estate: So did *Nehemiah*, *Neh. 1. 4* and *Dauid*, *2 Sam. 7. 2.* and *Psal. 132. 1.* Lord, remember *Dauid*, with all his affliction: and so did *Vriah*, *The Arke and Israel are in Tents, &c. 2 Sam. 11. 11.*

Thus are wee to try our zeale: but alas our remissnesse for Gods house, how great it is! All seeke  
F them.

2. Holy anger  
against the  
Churches ene-  
mies.

3. Neglect of  
mens persons.

4. Distasting  
priuate com-  
forts in the  
Churches af-  
fliction.

*themselves, and none that which is Christ Iesus,*  
*Phil.2.21.* Wee are fallen from our first loue, and  
 become politique Gospellers, and luke-warme  
*Laodiceans;* and such with God are worse then key-  
 colde, *Rev.3.15.* Such must be spued out of Gods  
 mouth. Zeale to Gods house, to his Sabbath, to  
 his seruice, to his word, is a meere stranger, and  
 scarce knowne: Most, in matters of Religion, are  
 of *Gallioes* temper, *Acts 18.14.* All our Religion is  
 meere formalitie, and meere ceremoniall, in out-  
 ward comming to Church: But alas, how poore,  
 how heartlesse are our deuotions! And *Cursed is*  
*euery one that doth the worke of the Lord negligently,*  
*Jer.48.10.* The Kingdome of heauen is farre from  
 suffering of violence, and few are those violent  
 ones that take it by force: Who is spent, and eaten  
 vp with zeale for Gods house, when hee sees how  
 Papists, Atheists, Machiauels, seeke the ouerthrow  
 of it, and wicked worldlings defile it? The vn-  
 cleane person is eaten vp with his zeale to his lust,  
 and quickly spends himselfe: And how leane doth  
 the couetous wretch often grow with his zeale to  
 the world? But who growes so with zeale for Gods  
 house? And yet here, when the body is thus spent,  
 there is some recompence in the fatnes and flouri-  
 shing of the soule, whereas in the other zeale, lean-  
 nes enters into the soule also. The affection of zeale  
 as it is most excellent, a liuely, stirring, and actiue  
 affection, so God that gaue it vs, lookes that it  
 should be bestowed vpon the best obiekt, that is,  
 himselfe, his house, and religion. God seekes such  
 worshippers, *John 4. as worship him in spirit & truth,*  
 not

not coldly and ceremonially. Surely it is observable, that God did neuer chuse any to be a speciall instrument of his glory, but hee graced them specially with zeale: As in *Moses* the meekest man otherwise, yet in his first beginnings how did zeale shew it selfe in slaying the *Egyptian*? Yea, zeale in the matter of Religion, though wrong and erroneous, yet is better then that cold moderation of Neuters and worldlings: for these God reiects as vnfit, but the other hee calls to him; as *Augustine* notes of *Peter*, how after *Mulchus* eare stricke off in a zeale, though erroneous, yet was hee aduanced to the Apostleship: And the like of *Paul*; *Pauli Ecclesiam persequentis scuitia syluestre vitium erat, sed magna fertilitatis indicium*: *Pauls* cruelty in the Churches persecution, though a wilde weede, yet an argument of future fertilitie. A zealous Papist, in some sort is nearer God, then a dead, a drowisie, a formall, and an heartlesse Protestant: for to speake truth, such a one is of no Religion, and indeede in heart an Atheist, and therefore is further off then he that doth heartily embrace a Religion though corrupted; for when hee comes to see his errour, what a worthy Gospeller will hee proue, as *Paul* did?

2. Poynt. The *Rules* by which Zeale must be guided. They are these.

1. It must be according to *Knowledge*: It is fire, and in fire there is light as well as heate, *Rom.* 10. 2. Herein *Paul* censures the *Iewes* zeale, that it was not according to *knowledge*. And such was Christs zeale here, for he renders a reason of that he did, &

Three Rules  
of Zeale.

1. It must be  
according to  
Knowledge.

2. It must be  
with Wifedome.

shewes on what ground hee did it, *My Fathers house.*

2. It must be with *Wifedome*. Fire is a dangerous matter, if in a fooles hand, what hurt may it doe? Though wee must be zealous for the truth, against all manner of corruption, yet wifedome must so gouerne our zeale, that wee disaduantage not the truth, by an ouer-halty and vnseasonable zeale. *Paul* was zealous, no doubtr, against *Diana* at *Ephesus*, and yet wifedome so moderated his zeale, that hee spake not ought particularly against *Diana*, but onely deliuered the generall doctrine, that they were no Gods which were made with hands: for hee saw if hee had done otherwise, hee should haue kindied a fire in Gunpowder, that would haue set the whole Church of God on fire, and haue marred all. Zeale is an earnest desire of gaining and obtaining something, and therefore needfull there should be wifedome, to teach her what are the likeliest meanes to gaine it: And if silence and moderation may be a meane, Zeale will make vs for a time forbear, and, as the Mariners in the tempest, to yeeld to it for the time, who yet are zealous enough to returne home: And hee were a foolish Mariner that would offer to strue against the tempest, lest otherwise hee should be thought to haue no minde of returning home. I haue seene the Water-men, the ryde being contrary, when they would haue come to a place on the other side of the river, to haue rowed past it a great way, as though they had had no meaning to come at it; and then, hauing had the aduantage of

of the tyde, they haue gone ouer so much the eallier : The like ought to be the wisedome of godly zeale. An excellent example haue wee in *Moses*, right zealous in slaying the *Egyptian*, and in a desire of rescuing the *Israelites*; but when he saw the *Israelites* vnderstood not his calling, and what was the cruelty of *Pharaoh*, he gave place to the tempest, and reserued himselfe for fitter times. A wise man must consider, not onely what hee ought to doe, but what can be done.

3. It must be with *Loue*, that the fire of our zeale may be a warming zeale, a comfortable and a profitable fire, not an hurting and a deuouring one : As the Disciples was, *Luke 9.* in calling for fire against the *Samaritanes*. Fire purges out the drosse, but burnes not the gold : So the fire of our zeale must direct it selfe onely against mens sinnes, not simply against their persons : as Christ, *Marke 3.* mourning for the Pharisees, when in zealous anger hee was incensed against them.

3. It must be  
with Loue.

Marke here further, that the Disciples were able to iudge aright of this action, and to behold the zeale of our Sauour in the same : Many are iniudicious, sometimes taking zeale for madnesse, as those Princes, *2 Kings 9. 11.* and as *Eli*, *Hannaes* feruency in prayer, for drunkennesse; and *Ioseph*, the conception of the holy Ghost in *Mary*, for an adulterous conception : And contrarily, sometimes the Diuell transforming himselfe into an Angell of light, madnesse, frenzy, and the wilde-fire of heady and intemperate affection, is taken for the spirituall fire of zeale. We take it for a shame to be

*Doct.*

cosened in things of this life, and wee all labour for iudgement to know good from bad : How much more should wee labour for iudgement here ?

2. The second *Effect* followes, of Christs miracle in the *Jewes*, that they contentiously quarrelled with him, demanding a signe to approue his authority for this action.

VERSE 18. *Then answered the Jewes and said vnto him ; What signe shewest thou vnto vs, that thou dost these things ?*

*Then answered the Jewes* ] eyther to his action, or to his words vsed before, *Take these things hence. The Jewes.* ] That is, some of the chiefe, that were in place and authoritie.

*Doct. 1.*

Márke how these wretches demand a miracle, when they had a miracle already : What greater miracle could there be, then this election of so many out of the Temple ? So the Jewes, after the miracle of the loaves, demand a signe that they may belecue, *Iohn 6. 3. What signe shewest thou, that we may see it, and beleue thee ?* Had they not before seene the signe and miracle of the loaves ? So the Papists, they demand a miracle of vs, and yet they cannot but see a miracle, euen this ; that *Luther* and *Caluin* haue whipt them out of the Temple, that their *Dagon* hath euen fallen downe before *Gods Arke*, that wee Gods *Israel*, haue beene deliuered out of their *Egypt* ; I say, this restitution and successe of the Gospell in this age, is a miracle beyond all exception.

In



In reformation of the Church there will be opposition, as here against Christ: So found *Nehemiah* in building the wall. For Sathan is loath to be cast out, and therefore rages and foames. When hee was to be cast but out of one man in the Gospel, how did hee rage and take on? No wonder then if hee rage much more, when to be cast out of the whole Church. Wee must not then be discouraged with oppositions, but rather be assured thereby that the worke wee goe about is Gods.

*Doct. 2.*  
Reformation  
must looke for  
opposition.

Note the impudency of these wicked men, to answer Christ thus relistingly, even then when hee shewed his glory and his power: So likewise, *Mat. 25. 44.* even at the barre, and before his throne, they dare contest with him, *When saw wee thee an hungry? &c.* And so ordinarily it fares with them, even then when Christ scourges them with his rods, they vse to murmur and dispute against him.

*Doct. 3.*  
Impudency of  
wicked ones.

Christs answer to this demand followes.

VERSE 19. *Destroy this Temple, and in three dayes I will raise it up againe.*

By the Temple he vnderstands his body, *ver. 21.* that is, his humane nature, because it was figured by the materiall Temple, as being that wherein the God-head dwelt bodily.

*Destroy.* ] That is, if yee shall destroy: as *Prou. 25. 4.* *Take away the drosse from the siluer, and there shall proceede a vessell for the finer,* that is, if yee shall take away the drosse, &c. And *Eph. 4. 26.* *Be angry, but sinne not,* that is, if yee be angry, &c.

*Quest.* Doth not Christ equiuocate with them?

*Ans.* Without any cosenage: for the words literally taken, promised a sufficient miracle: and by this the Iewes are tryed what they would doe; and withall, their wickednesse is thus punished, purposely, by this obscure speech, as *Mat. 13. 13.* Christ did therefore speake in Parables, *that seeing they might not see*, and from them that had not the true grace of God, might be taken away that they had, even the outward meanes of the word, while it was so preached to them: as *Aristotle* wrote his eight Bookes of *Physickes*, that it should not be vnderstood. And thus doth Christ still gouerne the tongues of his Ministers, that they should speake as it were a strange language to the Reprobate: They accuse the Ministers in stead of their owne sinnes thus punished.

*Quest.* Was the body of Christ seuered from the God-head by death, because hee sayes here, the Temple was to be dissolued?

*Ans.* His humanitie was dissolued, that is, the vnion betweene his body and soule, yet both of these still subsisted in the person of the Son, when by death they were seuered. *Reasons.*

1. That which properly belongs to the humanitie, is not spoken of whole Christ, but in regard of the vnion of the natures: Now it is said of Christ, that *he was buried*, which properly belongs to one part of his humane nature, his body; and therefore his body dead in the graue, remained vnited to the second person.

2. Here was the efficacie of Christs death and buriall,

6. Arguments,  
prouing that  
death dissolued  
not the perso-  
nall vnion of  
Christs na-  
tures.

buriall, that it might be said, that God dyed and was buried.

3. Christ was but once incarnate, whereas if death had dissolued this vnion, there must haue beene a second incarnation in the re-vnion of the natures.

4 The dead bodies of the Saints remaine vnited to Christ: Hence they are said to sleepe in Christ, 1<sup>st</sup> *Theff.* 4. and *Exod.* 3. *I am the God of Abraham, &c.* Therefore much more Christs dead body remaines vnited to the God-head.

5. *Rom.* 11. 29. *The gifts and calling of God are without repentance*: If our Adoption cannot be ouerthrowne, much lesse the vnion of Christs humanitie with the second person.

6. The preseruatiō of the body of Christ from corruption in the graue, euinces it, for by this vnion it was, that his body saw no corruption: His God-head embalmed his body.

*Obiect.* If the body vnited to the soule cannot dye, how then when vnited to the God-head?

*Ans.* There is not the same reason: for the God-head doth not giue life as naturall formes, which worke necessarily, but an efficient working voluntarily. By this appeares a difference betweene Christs body and ours in death: for Christs had a subsistencie and a personalitie in the person of the Sonne in death: Ours haue none at all then.

This answer of Christ, is set forth by the twofold effect thereof.

1. In the Iewes, who still cauilled.

VERSE

VERSE 20. *Then said the Jewes, Forty and sixe yeares was this Temple a building, and wilt thou reare it up in three dayes?*

As though Gods infinite power could not work infinitely, and doe that in an instant, which a thousand worlds could not doe in a thousand yeares: But hereby they shewed with what minde they demanded a miracle before, when Christ promising them one they will not rest. The peruerse spirit of man will neuer be satisfied whatsoeuer his pretences are.

In this answere of theirs the Euangelist obserues ignorance, in misinterpreting our Sauours words.

VERSE 21. *But hee spake of the Temple of his body.*

Scripture interprets it selfe, and that

Scripture then interprets it selfe, *Nehem. 8. 9. And they gaue the meaning by the Scripture it selfe.* So reads *Iunius.*

Three wayes.

1.

The Scripture interprets it selfe three wayes.  
1. By annexing a manifest and plaine exposition immediately following: So here, and *Ioh. 7. 38. Reu. 1. 20.* So *Ist. 5.* the Parable of the Vine is interpreted: and *Mat. 13.* the Parable of the Sower, and of the Tares are opened: Hitherto referre all exegeticall speeches, wherein one word expounds the other. *Ist. 44. 3. Gen. 18. 20.*

2.

2. By other places of Scripture wherewith it may be compared. And that:

1. Eyther with the maine current and tenour of the doctrine of the Scriptures, *The Analogie of Faith, Rom. 12. 6.* set downe in the tenne

Comman-

Commandements, the Lords Prayer, the doctrine of the Sacraments, and the Articles of the Creed.

2. Or else, with particular places: As,

1. When the same places are repeated elsewhere: as when the places of the old Testament are cited in the New, which for the most part is with some exposition: So, *Gen. 13. 15.* cited *Gal. 3. 16.* And, *Deut. 6. 13.* cited *Mat. 4. 10.* And, *Gen. 2. 24.* cited *Mat. 5. 19.*

2. When compared with like places, eyther in regard of matter, or words, or both: Thus the meaning of one Euangelist being obscure, is often gathered by collation with the rest handling the same thing. Thus *Mat. 4.* Christ interprets that place, *Psal. 91.* alledged and depraued by Sathan, by *Deut. 6. 13.* So *Mat. 19.* the Law of *Moses* concerning diuorce, by *Gen. 2. 24.* So *Paul* is said to confute the Iewes, confirming, *συμφιστάων*, that this was the Christ, *confirming*, that is, as *Beza* notes, demonstrating it by comparing one testimonie of Scripture with another. Thus may wee expound *Iohn 6. 53.* by comparing it with *Iohn 4. 14.* The places and phrase alike, which being spiritually vnderstood in the one place, why not in the other: So, *Iohn 3. 5.* may be expounded by *Iohn 7. 38.* *Ist. 44. 3.*

3. When compared with places vnlike in shew, as *Iohn 6. 53.* with the sixth Commandement.

dement. So that *Mat.* 5. 30. is against the literall sense of the sixt Commandement, and therefore to be vnderstood spiritually. So that place, *Iohn* 14. 28. compared with *Iohn* 10. 30. shewes that the first is to be vnderstood of Christ in respect of his humanitie.

3. Scripture may be said to interpret it selfe, by transfusing into vs that spirit which is in it selfe, whereby we may be able to vnderstand it: Excellently *Bernard*; Thou shalt neuer enter into *Pauls* meaning, except thou hast drunke in *Pauls* spirit; nor euer *Dauids* meaning, without *Dauids* affection. When the Spirit workes in vs the experience of these things, then shall we vnderstand: As *Iohn* having the gifts of the holy Ghost, according to Christs promise, was able to interpret that speech of Christs, *Iohn* 7. 38. 39. *This spake hee of the Spirit which they that beleueed in him should receiue.* We neede not therefore runne to *Rome* for expolition of Scripture; we may haue it, not onely better cheape, but farre better from the Scripture it selfe.

And this is the effect of Christs answere to the Iewes.

2. Effect in the Disciples. In them it wrought otherwise: for howsoeuer at the first it seemed a Riddle, and wrought nothing, yet after Christs resurrection they called it to minde, and thereby (when once they vnderstood the meaning of the speech by the euent) they were confirmed in their faith of the resurrection. This is set downe.

V E R S E



VERSE 22. *Assoone therefore as he was risen from the dead, his Disciples remembered that hee thus said unto them, and they beleened the Scripture, and the word which Iesus had said unto them.*

In which words two things.

1. The *Time* when they vnderstandingly remembered this speech: *Assoone as he was risen from the dead.*

2. The *Fruit* of vnderstanding and remembering it then: *And they beleened the Scripture, &c.*

For the first. Thereout we learne:

That the best Commentary vpon darke and obscure places and Prophecies, such as was that speech, *Destroy the Temple, &c.* is the euent and accomplishment of them: As when that speech was fulfilled in the death and resurrection of Christ, then the *Disciples* vnderstood it. *Dan. 12. 9. Goe thy way Daniel, the words are closed up, and sealed, till the end of the time.* And surely, for the Disciples here, it was no maruell if they vnderstood it not before, when they vnderstood not Christ speaking plainly without metaphor of the same matter, *Luk. 18. 34.*

This also wee see by experience in this age, wherein the Prophecies of the *Reuelation*, being many of them fulfilled, are very cleare, and easie to be vnderstood, which in former ages, could not be vnderstood of the great and learned Fathers of the Church. As in Prophecies, so in Promises, the accomplishment is a great helpe to our vnderstanding: In the middelt of affliction, pouerty, and disgrace, the promises of comfort, peace and glory, seeme strange sayings, but when the euent comes, then

*Doff. 1.*

Euent, the best  
Commentary  
vpon obscure  
places.

then shall wee full well vnderstand them. Hence wee may see, that many things in Scripture, shall not be vnderstood til the life to come, when the Scriptures shall haue their full complement; specially those promises of the glory of the life to come: for as Grace, so neyther Glory, can be knowne, but by experience.

*Doct. 2.*  
God hath his  
times for re-  
uealing truths.

That God hath his times for the reuelations of his truths: As the time after Christs resurrection for this point here; so for other truths, at least the clearer manifestation of them, hee reserued this latter age. No reason therefore to build too much vpon the Fathers, because euery day this Sunne mounts higher then other: and pur-blinde eyes at high noone will see that that the sharpest eyes will not discern in the duskish dawning of the day.

*Doct. 3.*

Marke how the word of God, not vnderstood in hearing or reading, may yet be profitable, and in time shall be remembred for our vse: as here the Disciples vnderstood not Christ when hee spake, three yeares after they vnderstand, and call it to minde, and profit exceedingly by it. The word is like seede, it lyes hid, and rots in the ground, and it is long ere wee see it sprout forth: It must teach vs, not to neglect such things wee vnderstand not in hearing or reading, but with *Mary, Luke 2. to lay them vp in our hearts.* As a frugali house-keeper doth not throw away euery thing whereof he hath not present vse, but layes it vp, as knowing hee may hereafter haue some vse of it. It serues also to comfort both Minister and people, when to their  
griefe

griefe they see for the present no good is done. The new birth of some, is like the birth of the Elephant, foureteeene yeares after the seede injected into the wombe : That seede of the word, whereof some Christians haue beene begotten, hath beene sowne in the furrowes of their hearts more then foureteeene yeares before their birth.

The second point is the *Fruit* of their remembring and vnderstanding : *And they beleueed the Scripture, and the word which Iesus spake.* The sence is, they beleueed the Scripture teaching Christs resurrection, more fully then before : So before, *Verf. 11.* And seeing both the euent and Scripture to agree with Christs words, they beleue Christs words.

The euent of Prophecies a notable confirmer of faith, *1f. 34. 16.* And this, among many other arguments, serues to proue the Scriptures truth. *1f. 41. 23.* The Lord proues himselfe the true God, and the Idols false Gods from hence.

The excellency of Scripture, and the infinite authoritie it hath : Though they had Christs owne words which they heare, and his Resurrection which they saw with their eyes, yet first they beleue the Scripture, and trust it before their owne sight, and before Christs owne words : So *2 Pet. 1. 19.* *Wee haue a more sure word of the Prophets.* More sure then Gods owne voyce in the Mount, of which hee spake before. Though in themselues they be of equall authority, yet it is the Scriptures that God hath sanctified for an euerlasting Canon for his church. *Search we then the scriptures. 1oh. 5. 39.*

The

*Doct. 1.*

*Doct. 2.*  
Excellency  
and authority  
of Scripture.

5. The fifth poynt followeth. The *Attendants* wherewith hee graced this Reformation, which were certaine miracles then wrought, not mentioned here; but in the second purgation of the temple, related by the other Euangelists, who make mention of setting the blinde and the lame in the Temple, in stead of those Merchants cast out, and healing of them.

These miracles are set forth by their effect. Faith in the people.

VERSE 23. *Now when hee was at Ierusalem at the Pasche in the feast, many beleued in his name, when they saw his miracles which hee did.*

What this faith was, *John* shewes vs: First, by the ground of it, that it was onely grounded vpon miracles, which declare Gods power, but true Faith builds vpon his mercies and goodnesse also: Secondly, by Christs iudgement of it, shewed by his carriage towards these men, that he would not trust them, nor familiarly conuerse with them, with the reason why, *viz.* because hee knew the frame and constitution of their hearts, and that of himselfe without relation from others.

VERSE 24. *But Iesus did not commit himselfe unto them, because hee knew them all.*

VERSE 25. *And had no neede that any should testifie of man: for hee knew what was in man.*

*Doctr.*  
Selfe-deceit in  
Religion.

Men going farre in faith and religion, may deceiue, not onely others, but themselves also. These men did not grossely dissemble, for then no commendation

commendation of Christs Miracles here giuen, when said, that on sight of them, *Many beleued in his Name.* They did not only professe, but did thinke indeede they beleued as they professed: So it is with many, as with a drunken Stage-player, that in his drunkennesse acting a Kings part, thinkes himselfe a King indeede: Thus were the Israelites deceiued in themselves, *Psal. 78. 57.* where their harts are compared to a deceitfull bow, that causes the arrow to flye cleane another way, then the marke whereto the eye leueld it. Many being heated with some speciall worke of God in his iudgements, as *Pharaoh*; or wrought vpon by some Sermon, as those Iewes, *Iohn 6. 34.* seeme to looke towards Faith and Repentance, and beginne it in their owne opinion; but their deceitfull hearts carry the arrow of their purposes cleane from the marke. But as the heate which is got by exercise, is better, and more lasting, then that which comes by sitting by the fire: so the heate of grace, which is wrought in the godly by the practise of godinesse, is better then those sodaine passions wrought by some speciall worke of God; as in these men here heated with the fire of Miracles. The Parable of the stony and thorny ground, *Mt. 13.* *Saul, Iohn, Iudas, Alexander, Demas, and Nicollis, Act. 6.* are all examples of this deceit.

*Vse 1.* To terrifie non-professors, who seeing the fals of many that made profession of Religion, beginne to exclaime against Religion and profession: They should exclaime rather against themselves, for such temporary professors are forre

before them in knowledge, practise and affection, And yet if they haue deceiued themselves, and God hath left them, what shall be their end that come so farre short of them?

*Vse 2.* To make the best list, and try his owne heart, and to worke out his saluation in feare and trembling. The reason of this deceit is, because men know not their owne hearts, but are like sicke men that are ready to die, and yet thinke themselves sound, and like to liue long. We must therefore labour to know our owne hearts: This wee shall doe by a serious and strickt examination of them by the word of God, which is the looking-glasse for the heart, *James 1. 23.* And here specially examine thine heart concerning the foundation of thy Religion: for *Luke 8. 46.* the foolish builder builds without a foundation, that is, without a sound one. In the beginning of Christs ministry many saw him to put downe the wicked Priests, and withall they looked for great matters of him in his temporall Kingdome; and this was the ground of their beleeuing in him: Couetousnesse was the foundation of *Iudas* his profession, and so of *Simon Magus* his: And so was it in many in the first beginnings of Reformation, they saw the grossnesse of Popery, and withall looked to rayse themselves with the ruines of Abbeyes and Monasteries. A sound Christian, as in doctrine, so in life, may build hay and stubble vpon a golden foundation, but to build gold vpon a foundation of hay and stubble, thus doe onely vnfound Christians. As the good foundation of the former will happily



happily ouerthrow in time the hay and stubble of their corruptions; so the ill foundation of the latter, must needes vn happily ruinate all the gold and precious stones of their Religion, Faith, and Zeale: for when there is no proportion nor agreement betweene the foundation and the building, downe comes all in time.

The priuledge of true Faith. As it trusteth Christ with the beleeuers body and soule, 2 *Tim.* 1. 12. so Christ trusts it againe, with himselfe, with his spirit, grace, and truth. This followes by the contrary of that here spoken, that Christ would not commit himselfe to these vnfound beleeuers.

*Vse 1.* Examine thy faith by this: Many profess they trust Christ with all; but why then doth Christ trust them with nothing, no graces of his spirit, no reuelation of his secrets? When we finde Christ thus trusting vs, then is there a sure euidence of our trusting in Christ by faith.

*Vse 2.* Thou seest the great trust Christ puts in thee, see thou deceiue him not: *O Timotheus keepe fast that which is committed to thee*, 1 *Tim.* 6. 20. Hold fast that thou hast receiued. How carefull are those that are put in trust by Kings with their Children, States, Kingdomes? God betrusts vs with greater matters, his Spirit and word. Sell not this truth then, lose not this spirit.

Wee must be wise in receiuing professors into our company: The Disciples were iealous of *Saul*, *Acts* 9. 20. Christ here refused some, because hee knew them: Wee are not to venture vpon all, be-

*Doct. 2.*  
The priuledge  
of Faith.

*Doct. 3.*

*Dott. 4.*  
 Christ knowes  
 the heart,  
 & perfectly.  
 & of himselfe.

cause wee doe not know them. And yet though wee cannot know, so as Christ, yet wee should labour for iudgement, and the spirit of discerning.

Christ perfectly of himselfe knowes our hearts, and the frame of them, *Psal. 94. 11. Ier. 23. 23. 24. Acts 1. 24.* This knowledge of the Lord appears by the accusation of our owne Consciences. Now Christ knowes our hearts, first, of himselfe, as here, *Hee needed not that any should testifie of man:* Angels and Prophets may know, but by relation and reuelation. Secondly, perfectly, euen farre better then wee our selues know our owne hearts, as the Physitian can iudge better of his Patients body, then hee himselfe. Christ knew *Peters* heart, when hee knew it not himselfe; and so *Hazaels*, when hee could not beleue it. This is called, *knowing our thoughts a farre off, Psal. 139.* whereof see an example, *Dent. 31. 21.* Man may see his brothers thoughts neare-hand, when they are ready to breake out, and beginne to bewray themselves in the face and countenance. Hee that stands on the top of an high tower can see more then hee that stands below, who sees onely that which is fore-right, whereas the other ouer-looking all, sees on euery side: So God sitting in the highest Heauens, sees more then wee poore wormes crawling here on earth.

*Vse 1.* Not to rest in our owne iudgement of our selues, God may know that by vs, that wee know not by our selues, *1 Cor. 4.*

*Vse 2.* It is terrour in the condemnation of our owne

owne heart, because God is greater then our harts,  
1 *John* 3.

*Vse* 3. It is terrour to the Hypocrite: if God  
did not see the heart, he would speed as well as the  
best, *Ier.* 17. 10.

*Vse* 4. Comfort to the sincere Christian: God  
sees the truth of his heart, and the least good mo-  
tion in it; for hee workes it, yea, such as thou  
seest not thy selfe, *Rom.* 8. 26. 27. *John* 21. 17.  
2 *Kings* 20. 3.

G 3

CHAP.



## CHAP. 3.



His Chapter containes two  
maine things:

1. *Nicodemus comming to  
Christ, and the discourse  
of Christ with him.*
2. *Johns last Testimony of  
Christ.*

For the first. It should seeme that the occasion of *Nicodemus* his comming to Christ, was that related concerning Christs Miracles in the end of the former Chapter.

Two heads of this Story:

- § 1. *Of Nicodemus comming to Christ.*
- § 2. *Of Christs discourse with him.*

In the first is set downe:

- § 1. *Who was this Nicodemus that came.*
- § 2. *When hee came.*

For the first it is laid downe.

VERSE 1. *There was now a man of the Pharises  
named Nicodemus, a ruler of the Iewes.*

1. Who he was. By sect a *Pharisee*: by calling  
a ruler of the people. The Pharises were teachers and  
expounders

expounders of the Law, as appeares *ver. 10.* of this Chapter. His office of ruling seemes to be Ecclesiasticall: Hee was one of the *Sanhedrim*. All Pharisees were not thus preferred; for then the Evangelist needed not to haue said, *hee was a ruler of the people*, hauing said he was a Pharisee: he was therefore a Pharisee, and one of the choysest, picked out of the number, to be one of the high Commission court, in causes Ecclesiasticall.

Nothing can detaine from Christ those that are his elect: Lye they where they will, bound with neuer so many, and so strong Chaynes (as here *Nicodemus* with the chaines of Pharisaisme, and his authoritie) the drawing force that is in this Load-stone, will bring them to himselfe. As at the second resurrection not onely the graues, but the sea, and all other places must giue vp their dead; so in the first resurrection, not onely the houses of honest Trades-men and Fisher-men, as in the calling of *Peter* and *John*, &c. but euen the Colledges of viperous Pharisees, and sometimes of cruell Publicanes, must giue vp their dead to Christ, *Is. 43. 6. I will say to the North, Giue; and to the South keepe not backe, Bring my sonnes from farre, and my daughters from the ends of the earth.*

*Vse.* Despaire we then of none: Christ can rescue the prey not onely out of the Diuels iawes, but euen out of his maw also, as *Jonah* out of the Whales. Hast thou friends, children kindred, that be Popish or carnall? Popery can no more keepe them from God, if they be his, then Pharisaisme here could *Nicodemus*, or Manichaisme could

*Doct.*  
Nothing can  
keepe Gods  
elect from  
him.

*Austen*: The Lord rules in the midst of his enemies, *psal.* 110. 2. Sathan gets out of the best places and companies those that be his, as *Judas* out of Christs family, out of the Colledge of the Apostles. Here is quittance, Christ gets *Nicodemus* out of the Devils Schoole, from that cursed brood of Pharisees.

2. *When hee came.*

VERSE 2. *Hee came to Iesus by night.*] Being afraid, as it should seeme, of his fellowes, that would haue heaued at him, if hee had openly professed himselfe his Disciple, See *Iohn* 19. 38.

*Dost. 1.*  
Honours often  
hinder men  
from Christ.

The honours and preferments of this life, through our corruption, are as fetters and shackles to hinder vs in comming to Christ. *Nicodemus* comes but haltingly and lamely to Christ, as a night-bird; and the reason was, because hee was laden with riches and honours. A man that hath an empty purse, trauels without feare, but not so hee that carries much money about him: So is it also in the spirituall iourney: *Nicodemus* had something to lose; *He was a ruler of the people.*

*Use.* To the rich and great ones of the world, to take heede to themselves, lest louing these outward things too well, eyther in whole or in part, they be kept from Christ. To the poore and meane, to be content: They haue this aduantage, that they may the more boldly professe Christ. The lesse thou hast of the world, the more thou maist haue of Christ, and of his Spirit: when thou remouest out of the world to Christ, thou hast not much baggage to trouble thee.

*Dost. 2.*

The weak beginnings that Grace hath in our first



first conuersion. *Nicodemus* was so farre enlightened, that *Christ* was a Prophet of God, and desirous was hee to be instructed by him, and comes to him with an honest heart, but yet in great weaknesse: Hee hath not the courage to come openly but couertly; here was smoaking flaxe.

*Vse 1.* Despise wee not then weake ones: It is absurd to expect of babes that which belongs to growne men. And some haue stronger temptations then others, as such great ones as *Nicodemus*, that are yoakt with wicked companions: Wee should therefore iudge more fauourably of such, though they goe not so farre as others that haue not the like impediments; *Christ* will not quench the smoaking flaxe, and wilt thou?

*Vse 2.* Against the sect of the *Nicodemites*, that would dissemble their Religion, and serue God onely in their hearts, conforming outwardly to Idolatry. That which *Nicodemus* here did, was done in his infancy, yea, in his first conception, when hee was in forming, and so was at his worst and weakest; afterwards hee grew bolder.

Though grace be thus weake at the first, yet in the sincere Christian it growes to strength, as in *Nicodemus*, comparing this place with *Ioh. 7. 50.* and *Iohn 19. 39.* Great infirmities in an honest, and great graces in an vnfound heart continue not. *Nicodemus* how faint, how ignorant, when *Judas* full of knowledge and zeale? *Judas* preaches when *Nicodemus* is a learner of the Catechisme: *Judas* follows him in the day, when *Nicodemus* comes in the night: and yet *Judas* his strong faith

in

*Doct. 3.*  
Weake grace  
growes to  
strength when  
in sinceritie.

in appearance, turnes into hellish despayre, when *Nicodemus* his strong faith growes vnto a strong phrophory. *Nicodemus* stickes to him dead, when *Judas* treacherously forsooke him liuing: Thus the first proue last, and the last first. What grace soeuer thou hast, see thou haue it in sincerity, keepe it in an honest heart that it may encrease. The widdowes mite, her little oyle in the cruise, and little meale in the barrell, shall prosper and increase with the sincere, when the large treasures of hypocrites shall rust and rot.

2. The second point followes. *The discourse of Christ with Nicodemus.* Wherein two things.

{ 1. The *Occasion*.

{ 2. The *Discourse* it selfe.

1. The *Occasion* was *Nicodemus* first speech, whereby hee prouoked our Sauour. His speech consists of two parts: First, a question not expressed, but implied in the Verse following, when it is said, that *Iesus answered*; whereby it appears that *Nicodemus* spake more then is set downe, and demanded this question, What is necessarily required to eternall life.

*Doct. 1.*

When wee come to the men of God, a care should be had of demanding profitable and vsfull questions, not idle, not curious, as *Luke 13.33.*  
*Acts 1. 6.*

*Doct. 2.*

Greatest care  
should be for  
life eternall.

That of all other thoughts and cares, this of eternall life should most of all possesse vs, how we might attaine thereunto: for it is the maine end of our life. It were absurd for a merchants factor  
to

to giue in his accounts of his time and money spent, so much in dauncing, so much in dicing, hunting and drinking, when negotiation was the end of his masters sending him ouer: And as absurd for vs, to giue in our accounts to God, of our dayes spent in world.y pleasures and assayres, in idlenesse and vanitie, when God placed vs here to labour for heauen. And yet wee doe, as if in a race where the prize were a wedge of gold, the runners should runne after euery feather they see in the way, and neglect the prize they runne for.

2. Secondly, in *Nicodemus* speech is a reason of asking this question of Iesus, which no doubt hee premited by way of insinuation: for it might be objected by our Sauiour, as the woman of *Samaritis*, Chap. 4. against our Sauiour, *Thou art a Iew, and askest water of me a Samaritan*: so, Thou of the Pharisees, who are mine enemies, and thinke your selves the onely Rabbies, and come to mee to earne. *Nicodemus* therefore preuents this, and shewes, first, by the title of *Rabbi* giuen to our Sauiour, that he thought it more deseruedly belonged to him, then to himselfe, or any of his owne Tribe: And secondly, by the words following, that not onely himselfe, but euen the most malicious Pharisees were in conscience conuined of the truth of his calling. And the meanes of this conuiction he shewes to be his miracles.

Marke the honour that God doth his faithfull Ministers sent of him, euen in the hearts of their wicked enemies: He so graceth them, and causeth his glory to shine in them, that the light thereof insinuates

*Dost.*

The honour  
of a faithfull  
Ministry.

*Doff. 2.*  
Needfull for  
Ministers call-  
ings to be ma-  
nifested to peo-  
ples consci-  
ences.

insinuates it selfe euen into their eyes that wilfully wincke, that they might not see. It is a comfort to poore Ministers: Such as vse vs but harshly, are yet forced in their hearts to thinke reuerently of vs, and to acknowledge vs sent of God.

See how needfull it is for Ministers callings to be manifested to the consciences of those they haue to deale with. This perswasion that they are sent of God, as it represseth and restraineth the malicious, so it allureth and drawes on the weake and simple hearted, as here *Nicodemus*: Let Ministers therefore take heede of doing ought that may impayre the credit and authoritie of their callings in the peoples hearts: Nay, by all meanes maintaine they it.

*Doff. 3.*

When in conscience wee are perswaded of teachers that they are sent of God, we ought to come to them, acknowledge them, subiect our selues to them, and to seeke the Law at their lips.

*Doff. 4.*

Obserue what must be the ground of our coming to Gods Ministers, sitting at their feet, hearing their Sermons; *Wee know thou art a teacher sent of God*: And yet how many hearers haue wee that deride our callings, and thinke there is no great vse of vs? Such as are our loose Gospellers, both Church-Papists and Church-Brownists. If they be not perswaded that our callings lawfull, why then come they to vs? To them it may be said, as *Ishak* to *Abimelech*, *Gen. 26. 27.* *How is it that yee come vnto mee, seeing yee hate mee?* So, why come they vnto vs, not whose persons alone, but whose callings they hate?

Concer-

Concerning Miracles, and their vse, we saw before, *Chap. 2.*

This is the *Occasion* of Christs discourse. The *Discourse* it selfe followes.

And it is two-fold :

{ *Interrupted* with *Nicodemus* exceptions.

{ *Continued.*

The first containes,

1. Christs *Assertion*, the answer to *Nicodemus* his question.
2. His *Defence* of it against *Nicodemus* his replies.

His *Assertion* is set downe.

VERSE 3. *Verely, Verely, I say vnto thee, except a man be borne againe, he cannot see the kingdome of heauen.*

Here two things :

1. The subiect whereof hee intreateth ; *Regeneration, a second birth.*
2. What hee affirmes of it, *viz. The necessitie* of it for saluation.

For the first. It may be asked what it is to be borne againe. *Ans.* Every generation being vnto life, so must this second also. *To be borne againe* therefore, is by the speciall worke of Gods Spirit to be raised vp out of the death of sinne, vnto the life of grace. For the better conceiuing of it marke foure points.

1. The *Contents* of it. It containes the seedes or habits of all graces, as originall sinne, whereto it is opposed, doth the seedes of all sinne, *Iam. 1. 17.* The Apostle hauing said, that *Every good grace and perfect*

Of Regeneration, where

1. The Contents of it.

perfect gift commeth to vs from aboue, from the father of lights, hee addes, *vers. 18. of his owne will he begat vs.* Neyther doth it onely containe all those naturall graces wee had in *Adam*, of holinesse and righteousnesse, but the supernaturall grace also of faith it selfe; and so it is more generall then Sanctification. For Christ being the fountain of this life, Faith is the Conduit-pipe that conueyes it to vs, *Gal. 2. 20.* Now before generation there is no fountaine nor conduit-pipe of life. And *Ioh. 1. 13.* Faith is made an effect of Regeneration, and *Rom. 5.* Iustification is called *Iustification of life.* So that indeede howeuer Regeneration Synecdochically be restrained to the reparation and renouation of Gods Image lost in *Adam*, yet it is more large, and comprehends the whole worke of our restauration by Christ, and whatsoeuer belongs to our spirituall being: for as naturall being is by *Generation*, so our spirituall by *Regeneration.*

2.  
1. The Extent  
of it.

2. The *Extent* of it, which is to the whole man, and euery part, *1 Thes. 5. 23.* answerable to the infection of originall sinne: Hence the worke of Regeneration, *Mat. 13.* compared to leauen which seasons the whole lumpe of dowe throughout; yet it beginnes in the minde, *Ephes 4. 23. Be renewed in the spirit of your mindes,* and *Rom 12. 3.* This is against those that haue plenty of illumination in the minde, without sanctification of will and affections. Sometimes in naturall generation a part of the body may be wanting, as a finger or foote, but no such defect in spirituall generation.

3. The



3. The *Notes* or *Signes* of it. They are ſpecially foure.

1. *Spirituall life*. As every naturall generation produceth life, ſo muſt the ſpirituall produce a ſpirituall life. A man in generation doth communicate the life of a man, a beaſt of a beaſt, and euery generator produces the ſame life in that he begets, which is in himſelfe: God then being the author of this generation, the life receiued by it muſt needes be ſpirituall, *euen the life of God*, *Ephes. 4. 18.* and *the life of Chriſt*, *2 Cor. 4. 10.* So that here is a certaine note of Regeneration, when looke as the wicked may ſay, we liue not, but Satan in vs, ſo wee may ſay with *Paul*, *Gal. 2. 20. I liue not, but Chriſt liues in mee.* But now all the difficultie is to know this ſpirituall life. It may be thus diſcerned by the properties of life.

1. Euery life ſeekes its owne preſeruatiō: Plants draw nourishment out of the earth: the young ones of brute beaſts runne to the teates of the dammes ſo ſoone as they are borne: Looke how a naturall life ſeekes that which is fit for that life, ſo doth this ſpirituall life that which is fit for it ſelfe, as the word of God, *1. Pet. 2. 2. As new borne babes deſire the ſincere milke of the word*: and the things that are aboue, *Col. 3. 1. If yee be riſen with Chriſt, ſeek the things that are aboue.* Looke how the beaſts of the earth will ſeek after graſſe, the Lion after his prey, the naturall worldly man after the profits and promotions of the world; ſo will the regenerate after the foode of his ſoule, after heavenly honours and preferments. The labouring after

3.  
3. The *Notes* of it, which are foure.  
1. *Spirituall Life.*

Which is diſcerned by  
7. Properties.

after the meate that perilheth, for the belly, for the backe, for the pride and pompe of this life, shewes wee are not yet risen with Christ to this spirituall life.

2. As *Life* seekes its preservation, so specially of him, and by him, that is the authour of it : So the young ones of brutes, seeke of their dammes, children of their parents, *asking bread* of them, *Luke 11.* yea, and the eyes of all the creatures are lift vp to the Creator, *Psal. 104.* So here in this life they that haue it, euer and anone are running to their father, to maintaine this sparkle of life in them, to furnish them with all necessary supplies. The new borne babe, by crying, begs helpe presently : So doethese new borne babes. *Psal. 110. 3.* They shall bring voluntary oblations, *euen from the wombe* : so reades *Iunius.* Our inuocation of God, necessarily followes Gods *uocation* of vs. *Hos 2. 23.* *I will say to them, Thou art my people : And they shall say, My God.* And so soone as sonnes, wee cry *Abba Father, Rom. 8. 15.* See *Sauls* example, *Acts 9. 11.* *Behold he prayeth.*

3. *Life* feeles that which is an enimie to it, as sicknesse : The more life the greater sence of sicknesse. A dead man perceiues no stench to come from him : a dead horse will not feele a mountaine if it lye on him. It is an euident signe of spirituall life, to feele our corruptions, to sigh and groane vnder the burden of them. A sweet comfort to mourners.

4. *Life* resists her enimie. How doth nature struggle for life in deadly sicknes ? What combats  
are

are there between the powers of life in vs, and the disease? So in the regenerate, *Gal. 5. 17. The spirit lusts against the flesh:* When there come temptations to sinne, the spirit of the regenerate rises vp in opposition. Where no sence, no opposition of felt corruptions, there no life, no Regeneration.

5. *Life*, if it be stronger then her enemy, in resisting is victorious. Indee the naturall life may be ouer-mattered by a stronger aduersary, but the spirituall life, being the life of God, cannot. Therefore in the combat the spirit alwaies gets the finall victory; For, the flesh is called the *old man*, the spirit is the *young man*; A lusty young man is too vneuen a match for a decrepit old man: Therefore, *1 Iohn 3. 9. Hee that is borne of God sinnes not*, not with a reigning sinne, because still the seede of this spirituall life remaines in him: *He cannot so sin*, saith the Apostle, *because hee is borne of God*, who giues his children the life of God, which is immortal. So, *1 Iohn 5. 18. Hee that is borne of God keeps himselfe that the euill one touch him not*, not with a deadly touch. And *Vers. 4. Hee that is borne of God ouercomes the world*. Such slow *Issachars* then, as couch vnder euery temptation, haue no spirit of the life of God.

6. *Life* is actiue and stirring. When I see an Image stand still without motion, I know for all the eyes, and nose, &c. that it hath no life in it: So, when I see professors without the powerfull practise of god inesse, the life of God is not in them: They are meere Idols. The Scripture vrge the regenerate to spirituall action, vpon this

H

ground

ground of their regeneration to a spirituall life, as *Mat. 26. 41. Iam. 1. 18. 19. 1 Pet. 1. 22. 23.*

7. *Life*, when growne to strength, is generatiue. So is it in all that haue this life, they labour to breathe the same life into others, specially when come to any strength : Here that is true, *Nascitur indigne per quem non nascitur alter* : Hee is vnworthy of life, that causes not life in another. And this is the first Note, *Spirituall life*.

2. Likenesse  
to God.

2. Note. *Likenesse to God*. The begetter begets in his owne likenesse : So doth God ; *That that is borne of the spirit is spirit, Verse 6.* That that is borne of God, is like vnto God : that lookes, as of *Adam* it is said, *Gen. 5. 3. That hee begat Sheth in his owne likenesse, after his Image*, that is, corrupt and polluted like vnto himselfe : So likewise, they that are begotten and borne of God, are begotten in his likenesse, and are therefore said to be *partakers of the diuine nature*, *2 Pet. 1. 4.* as *Sheth* was of *Adams* corrupt nature. They that are borne of God, are *holy, as hee is holy, 1 Pet. 1. 15. 16. mercifull, as their father is mercifull, Luke 6. 36. perfect, as their father in heauen is perfect, Mat. 5. 48.* And herein lyes the difference betweene Gods and mans Adoption : Man in adopting a sonne, may accept of him for his sonne, and may bestow an inheritance vpon him ; but hee cannot communicate his qualities and nature vnto him ; hee may make him partaker of his goods, but cannot make him partaker of his nature : But Gods Adoption hath in it not onely an acceptation of vs for his sonnes, but he stamps his owne nature, likenesse, and Image vpon vs, which

which is done by Regeneration. Nay, herein Regeneration goes beyond naturall generation; for though in it there be alwayes a likenesse, *in specie*, in kinde, yet wee see that father and sonne are often dislike and different in visage and bodily lineaments, and often contrary in the disposition and inclination of minde; not so in Regeneration, where the person begotten resembles the qualities, as I may so speake, of him that begets, and in his will, affections, and inclinations, holds a sutable correspondence to him. Let men trye their new birth by this: So long as men are so vnlike the Lord, and so contrary vnto him, and are rather like to Sathan in their courses, inclinations, and affections, it may be said to them, as *Iohn 8.* to the Iewes, *Yee are of the Diuell your father*, rather then of God their father, to whom they are in all things so vnlike.

3. Note. *Change.* In euery generation there is a great change: for a thing is brought from not existing to existing. A strange change in the creation, when out of the confused Chaos was drawne this beautifull creature of the whole world: So in naturall generation, when out of seede, so well featured a creature as man. Such is the change in the generation of a Christian, when of a prophane, ignorant, sottish swine, hee is made a sober and heauenly Christian; and of a Diuell, an Angell: This change is as great as of darknes into light, *Eph. 5.8.* *Yee were once darknesse, but now are light.* *2 Cor. 5.17.* *Old things are passed away, behold all things are become new.* Where no such change, no Regeneration.

3. Change.

4. Loue of God  
& his children.

4.  
4. The Reasons  
and ends of the  
name of Rege-  
neration, and  
They are five.

4. Note. *Loue of God and his children.* The childe begotten hath a loue to his Father, and to all his brethren, in regard of the liknesse betwixt them: So is it here, as *1 Pet. 22. 23. 1 John 5. 1.* and 4-7 and 3. 14.

4. The fourth point is touching the *reason*, and *ends* of this name, of a second birth. And they are these. First, to shew that wee are meere patients in our conuersion, being dead in our selues, and without all disposition to life, as the childe is before his generation. Secondly, that as in the naturall generation, so in the spirituall there is proceeding from little beginnings to greater perfection. Wee are not made absolute entyre Christians at the first dash, as *Adam* was a perfect man at the first, but as children are conceiued in the wombe. Thirdly, that as the first birth is neuer without paines, so neither this second: These paines are the legall terrours, with the which the reprobate are killed, as many an infant in the wombe, before euer they be borne. Fourthly, that as the beginnings of conception are not enough, vnles the childe continue due time in the wombe, and then be borne, so here. Many haue some conceptions, but alas they proue abortiue. Christ saies not, *vnlesse a man be conceiued*, but, *vnlesse hee be borne againe*. Fittly, to shew vs the horrible contagion of our nature, that it must be turned vp side downe, cast into a new mould, haue a new generation, or else no good. A litt'e mending will not serue, a very new begetting and birth is required.



2. *Point* followes, what it is that Christ speaketh here of Regeneration, and that it is necessary to saluation, *Without it none can see the kingdome of heauen*, that is, as expounded *vers. 5.* enter into it, possesse, and enioy it.

No saluation without Regeneration. A certaine doctrine, *Apoc. 21. 27. No vncleane thing can enter. Heb. 12. 14. Without holinesse no man can see the Lord.*

As a man cannot see this world, nor enioy an earthly inheritance, vnlesse hee be borne into it; so neyther can hee see heauen, nor inioy that inheritance, vnlesse borne againe, *1 Pet. 1. 3. Who hath begotten vs againe to a liuely hope, by the resurrection of Christ, to an inheritance immortall and vndefiled. 1 Cor. 15. Flesh and bloud*, that is, the infirmities of our nature as it is here in this life, *cannot enter into the kingdome of God.* Much lesse then can the corruption of our nature.

*Vse 1.* Terrour to the vnregenerate. By nature thou art an heyre of hell: Labour for a new nature, changed by Christs spirit, if thou looke for heauen. If thou wilt liue with Christ hereafter, Christ must liue in thee here, iustifying and sanctifying thee.

*Vse 2.* Comfort to such as are borne againe. Neuer can the day of this second birth be cursed: This birth entitles vs to a kingdome eternall, and it so entitles vs, that wee cannot but enioy it: for the life wee receiue by Regeneration is immortall, and therefore wee cannot by death (as wee are often deprived of earthly inheritances) be deprived of this heauenly. This must comfort such as

*Doct.*  
No saluation  
without Re-  
generation.

borne of the spirit, when those borne of the flesh doe persecute them, as *Ishmael* did *Isaac*, *Gal. 4.* Let them mocke on, *Isaac* shall be heyre, when *Ishmael* shall be turned out of doores.

This necessitie is set forth,

§ 1. By the *Certaintie*.

§ 2. By the *Vniuersalitie*.

1.

1. By the *Certaintie*, in doubling of *Amen*; *Amen, Amen, I say, &c.* It is doubled for the greater certaintie, as *Pharaohs* dreame, *Gen. 41. 32.*

*Amen* three-fold.

*Amen*, is three-fold, { 1. *Assenting*.  
2. *Assuring*.  
3. *Assuering*.

Or, *Amen* is two-fold, { 1. *Prefixed*, or *preposed*.  
2. *Affixed*, or *apposed*.

*Prefixed*, is an *Amen* of certaine and earnest asseueration, as here.

*Affixed*, an *Amen* eyther of { *Assent*,  
or,  
*Assurance*.

1. Of *Assent*, either of the *understanding* to the truth of that which is vttered, as in the end of the Creede, and the foure Gospels: or of the *will* and *affections*, for the obtaining of our petitions, as in conclusion of prayer, *1 Cor. 14. 16.*

2. Of *Assurance*, as in conclusion both of the Creede, and the Lords Prayer: for *Amen* in the Creede, is not onely to assent to the truth of the Articles, that Christ, was crucified, dyed, &c. but to assure our selues by faith, that all those benefits are ours. And so *Amen* in the end of Prayer, is not onely to shew the earnestnesse of our desire, that

that the things asked may, but also the strength of our assurance, that they shall, vndoubtedly come to passe. Here wee haue to doe onely with the *assenting Amen.*

Ministers must deliuer no other doctrine, then that which they may be able to *prefixe* an *assenting Amen* vnto, and so the hearers may be able to *affixe* their *assenting Amen* thereto. So did *Paul*, *1 Tim. 1. 15.* and *3. 1.* *This is a true saying, &c.*

*Doff. 1.*

Ministers in matters of cleare truth, and withall of weighty consequence, such as was this doctrine of Regeneration, must inlarge their spirits: So much the redoubled *Amen* shewes.

*Doff. 2.*

2. By the *Vniuersalitie*. Regeneration is necessary for all sorts, for euery one that is to be saued. Therefore hee speakes indefinitely, and so indifferently of all; *Except a man*. Hence it followes, that elect infants, dying, are regenerated, which also appears by the Sacrament of Regeneration giuen them. Thus much of the *Affertion*. The *Defence* thereof followes against *Nicodemus* his replies. And first *Nicodemus* his Reply.

2.

VERSE 4. *How can a man that is old be borne againe? Can hee enter into his mothers wombe, and be borne againe?*

The force of his Argument is this: The way of saluation is not impossible; A second birth is impossible, specially for an olde man as I'am, fitter to dye then to be borne againe: Therefore the second birth is not the way of saluation. The Assumption hee proues, because there is no birth but

by comming out of the mothers belly: No second comming out of the mothers belly, but by re-entry into it after the first comming out, which is impossible.

*Doct. 1.*  
Enquiring after hearing.

As *Nicodemus*, not vnderstanding a point of doctrine, sought for further information of Christ; so should hearers, of the Ministers: As the Disciples did also more then once. The ordinary fashon is, to heare idly and heedlesly, without marking whether wee vnderstand or no; and if wee doe not vnderstand some things, wee neuer thinke them worth the enquiring after, but euen let them goe: Yet in comming with our doubts & *quare's* to the Ministers, wee must take heede of a presumptuous and a contradicting spirit; we may not with *Nicodemus* let loose the reynes to carnall reason to cauill, but wee must remember that of *Iames, Iam. 1.* *Be swift to heare, and slow to speake*, and captivate Reason to Faith.

*Doct. 2.*

As *Nicodemus* applyed the generall doctrine of Regeneration to himselfe, and men of his yeares; *How can a man be borne againe that is old?* so should all of vs particularly apply to our selues that which we heare. This is the very life of hearing.

*Doct. 3.*  
Dangerous to come to the word with a carnall vnderstanding.

See how dangerous a thing it is to heare, or reade the word, with a grosse or carnall vnderstanding, sticking alwayes in the outward letter. Hence was the error of the *Anthropomorphites*, and at this day of the Papists in their transubstantiation: Hence the defection of the *Capernaïtes*, *Iohn 6.* Hence *Origens* gelding of himselfe, or at least depriuing of himselfe of his virilitie, by the literall

literall taking that, *Mat.* 18. of cutting off the offending member, who yet in other things was allegoricall where hee needed not. Thus the Disciples erred hearing Christ speake of the leaven of the Pharisees: and the woman of *Samarita*, hearing him speake of water. Wee had neede bring spirituall and refined vnderstandings to the hearing of the Word.

See how palpably blinde wee are naturally in things spirituall: As we are not able to finde them out, so neyther to apprehend them when they are reuealed, but are rather ready to reiect them, as absurd and vnpossible, as here *Nicodemus* doth Regeneration; and the Philosophers, *Acts* 17. did the Resurrection; and *Peter*, *Mat.* 16. did the Passion of Christ; and the *Lutheranes*, at this day, the doctrine of Predestination; and generally all naturall men doe the Gospell, *1 Cor.* 2. 14. accounting it foolishnesse. When the Word is first preached vnto vs, it fares with vs as with men that comming out of a darke dungeon where they haue long lyne, cannot without much dazeling behold the light: Thus was it here with *Nicodemus*. comming out of the dungeon of Pharisaisme. Pray we therefore for that spirituall eye-salue, and that anointing that may teach vs all things, *1 Iohn* 2.

The ground of errour and ignorance in matters of diuinitie is, that wee measure things by the met-wand of naturall reason, as *Nicodemus* here doth; *How can a man, &c.* He distastes this doctrine, because naturally it seemes impossible and absurd; but he should haue remembred, that that which

*Dott. 4.*  
Our blindnes  
in things spiri-  
tuall.

*Dott. 5.*

which is impossible with men, is not with God : No, not the re-entring of a man into his mothers wombe; no, not the second birth of an old man, in his carnall vnderstanding, much lesse in Christs spirituall sense : Though indeed it be somewhat harder, and in regard of the difficulty and vntowardnesse, a man may say of old men vnregenerate, as Christ saith of rich men ; How hardly shall old men that haue spent all their dayes in sinne, be renewed and changed ?

*Doff. 6.*  
A man may  
haue a grace,  
and yet not  
know distinct-  
ly what it is.

*Nicodemus* grossly ignorant of Regeneration, had yet questionlesse now some seedes of Regeneration and grace : for hee came with an honest heart to Christ. A man therefore may be regenerated, and yet not know, at least clearly, what Regeneration is : And so may a man haue Faith and Repentance, and other graces, and yet not know distinctly what they are ; as appears by the differences of the iudgements among the godly learned, touching Faith, whether in the will, or in the vnderstanding : And so of Iustification, whether onely by the passive obedience of Christ, or his active also. This is for the comfort of the weaker and simpler Christians, *Heb. 11. 31. Rahab in Iericho* had faith, yet it would haue posed her to haue giuen a definition of iustifying faith. So the Disciples in their minority how ignorant were they of Christs offices, and specially of his kingdome, and yet they then felt the power of his kingdome in their hearts.

This is *Nicodemus* first reply : Christs defence of his assertion against it, followes.

Out



Out of which generally learne that Ministers should not onely be able to teach the truth, but also to iustifie it against gaine-sayers. *Tit. 1. 9.*

*Doct.*

In Christs defence, three things,

1. An *interpretation* of his former assertion.
2. A *confirmation*.
3. A *preuention* of an obiection.

1. The *Interpretation*.

VERSE 5. *Iesus answered, verely, verely, I say unto thee, except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God.*

Here he interprets himselfe, and shewes that he spake not of a carnall, but of a spirituall birth, and so cuts off *Nicodemus* his cauill.

Here first obserue seuerall doctrines.

Dislike of doctrine, and cauilling against it should be so farre from making vs relent, or retract, that it should open our mouths to enlarge it, and presse it the more powerfully, as here Christ doth the doctrine of Regeneration after *Nicodemus* his exceptions. If the doctrine of an holy life, of keeping the Sabbath, of Prayer, &c. offend the loose libertine, and they beginne to quarrell, wee must to the same doctrine againe with the greater spirit. *Jeremy*, when the prophane King had burnt his Booke, caused it to be written againe with many moe words, *Ier. 36. 32.* This is the aduantage that holy doctrine alwayes receiues by opposition, euen the aduantage of clearer and fuller explication.

*Doct. 1.*  
Cauilling at doctrine should make Ministers presse it the more.

Ministers should be patient in bearing with those

*Doct. 2.*

We must beare  
patiently with  
such as erre  
not of malice.

those that erre, not of malice, but ignorance, and withall want such meanes as others haue to informe them. Christ here giues no reproachfull word to *Nicodemus*, as to the other of the Pharisees often, for they were malicious; nor yet as to his Disciples, *Luke 24. Yee fooles, and slow to beleewe*, for they had those meanes which *Nicodemus* wanted. So then there would be a difference put betweene persons and persons, and speciall regard should be had of the infirmitie of the simple: They should be handled as Nurses doe their tender Infants; Christ here doth quietly instruct *Nicodemus* for all his dulnesse and grosseesse of conceit.

More particularly obserue in this *Interpretation*:

- § 1. The *Author* of Regeneration.
- § 2. The *Manner* of his working it.

1. The *Author*. The Spirit.

*Quest.* How is the Spirit the author of the new birth?

How the Spirit  
is the Author of Re-  
generation.

*Ans.* More properly Christ, God-man, is our spirituall Father, *Is. 9. 6.* and *8. 18.* for hee is both the meritorious procurer of it, by his death appeasing his Father, and so procuring the spirit of life vnto vs, and also the fountaine of this life to vs, as the roote to the branches, *John 15. 1.* whence *John 14. 19. Because I liue, yee shall liue also*; and as *Adam* is the roote of naturall life to all mankind; whence hee is called the *second Adam*, and a *quickning spirit*, *1 Cor. 15. 22. 45.* And hence he is called, the *Lord of life*, *Acts 3. 15. & 1 Ioh. 5. 12. He that hath the son, hath life*, and *1 Pet. 1. 3* we are said to be *begotten again, by the resurrection of Christ*. And this is that

that *vertue of his Resurrection*, *Phil. 3. 10.* whereby hee raises vs vp to a spirituall life. And yet Christ himselte giues this action of begetting vs, to the Spirit.

1. Because hee doth all things by his Spirit.

2. His Spirit is the bond of vnion, to ioine vs to Christ the fountaine of this life.

3. His Spirit doth quicken the Word, which is the seede whereof wee are begotten, euen as there is a spirit in the materiall seed which makes it prolificall. Hence as by the seede we vnderstand both the seede it selfe, and the spirit in it, so *1 Iohn 3. 9.* by *the seede of God*, seemes to be meant both the word and the spirit in the word, quickening it to vs by faith.

*Vse.* Take wee heede then how wee grieve the Spirit of Christ: Nature teaches not to grieve thy naturall Parents. This spirituall Father is farre aboute the naturall, who when they haue begot vs, neede not stand still by vs, to keepe that life in vs they haue giuen vs, for wee may liue though they dye: But here, as in the first Creation God was faine still to stand by his worke, and to support it by his prouidence; so in the second, after Christ by his Spirit hath begotten vs, hee must still with fresh and new supplies maintaine this life in vs. That same *Psal 104. 29.* *If thou turne away thy countenance, they are gone*, may truly be applyed to the spirituall new creature in Christ. The Spirit is the conduit-pipe conueighing the life of Christ to vs: To grieve the Spirit, is to stop vp the conduit-pipe of this life. *Eph. 4. 30.* *And grieve not the Spirit*

*Spirit, by which yee are sealed*: And this is the seale of the Spirit, euen our Regeneration. So that it is in effect all one, as if he had said, *Griue not the Spirit, by which yee are begotten againe*. Nay rather, as *Psal. 100. Come, let vs fall downe before the Lord, for he hath made vs, not we our selues*.

2. The manner of the Spirits working is set forth in Regeneration by the word *Water*; *Of Water and the Spirit*, that is, of *spirituall water*, opposed to the ceremoniall washings of the Pharisees, to which *Nicodemus* gaue too much: Or else, which in effect is all one, of *the Spirit working like Water*. Reasons of this exposition are these: First, collation of other places, where the Spirit is set out by Water, as *Iohn 7. 38. 39. Is. 44. 3. 4.* Secondly, collation of this with that, *Mat. 3. 11. With the holy Ghost and with fire*, that is, working like fire: Thirdly, because the other interpretation vnderstanding it of Baptisme, cannot stand: First, because in the Papists owne iudgements, men may be saued without Baptisme, as was the Theefe on the Crosse. Secondly, it should seeme that Christs Baptisme, which the Papists distinguish from *Iohns*, and hold onely necessary to saluation, was not yet extant; for this conference with *Nicodemus* was in the very first beginnings of Christs ministery, as appears by the computation of the time. Thirdly, it was not likely, that Christ would speake to such a nouice, as *Nicodemus* was, of the Sacraments, and that so sparingly and obscurely, before hee had learned his Catechisme, and so were fitted for them: as wee see *Peter* did not, *Acts 2.* till he had pricked

pricked their hearts and wrought Repentance. Fourthly, Water then should not haue beene before the Spirit, who is the chiefe and principall agent. Fifthly, in the next verse onely the Spirit is repeated, which shewes that *Water* is sufficiently included in *Spirit*. Sixthly, Christ afterward taxeth *Nicodemus*, that being a Legall Doctor, hee knew not these things: Now the Law taught the regeneration of the Spirit, but the Law medled not with the Sacraments of the new Testament.

The Spirit in Regeneration worketh like Water. First, *Water* hath the property of *ablution*, to wash away the filth of our bodies: So the *Spirit*: *first*, besprinkling vs with the blood of Christ, assureth vs that the guilt of sinne is taken away; and *secondly*, applying to vs the vertue of Christs death, causes sinne to dye, and so washes away the filth of sinne, and sanctifies vs: And this is the first degree of spirituall life, to haue sinne dye and decay in vs, as *Paul*, *Gal. 2. 20.* ioynes his being crucified with Christ, and liuing by faith in Christ, together. Secondly, *Water* causes *fruitfulnessse*, as drought doth famine, *Iob 8. 11.* *Can a rush grow without mire, or grasse without water?* Hence was *Egypt* fruitfulnessse, because of *Nilus* his inuadations: And hence the regenerate man is compared to the trees, planted by the riuers of water, *Psal. 1.* because the presense of the holy Ghost is the same to them, that waters to the Willowes. Excellent for this purpose is, *Isa. 44. 3. 4.* *I will poure water vpon the thirsty, and flouds vpon the dry ground: I will poure my Spirit vpon thy seede, and*

*Doctr.*

The Spirit compared to Water, in regard,  
1. Of Ablution.

2. Of Fruition.

3. Of Refrigeration.

*my blessing upon thy buds : and they shall grow as among the grasse, and as willowes by the riuers of waters.* And then in the fift Verse followes the fruit of this growth by the Spirits watring, a zealous profession of the mouth, and subscription of the hand to the truth. Our barrenness and vnprofitableness shewes that the Spirit waters vs not, and that wee haue not the *washing of the new birth*, Tit. 3. 5. Thirdly, a third property of *Water* is *cooling*, and allaying of heate, as *Psal. 42. 1.* Thus is the Spirit as water also to vs, to coole the heate of our raging and accusing consciences, pursued by the Law, vsually, in the very first beginnings of our Regeneration.

The second Point followes. The *Confirmation* of the *Affertion* thus interpreted.

VERSE 6. *That which is borne of the flesh, is flesh, and that which is borne of the spirit is spirit.*

The *Confirmation* is this:

*Only that which is spirituall can enter into heauen : Only that which is borne of the spirit is spirituall. Ergo, Onely that which is borne of the spirit can enter into heauen.*

The *Proposition* is wanting. The *Assumption* is proued in this sixth Verse, by an opposition : That which is borne of the flesh is carnall, and therefore whatsoeuer is spirituall, must be borne of the Spirit.

The *sense*. Of the flesh, that is, of man, after a fleshly manner, of the seede of man and woman : The same with *Iohn 1. 13.* *The will of the flesh, and of*



of man, and of blood: for the word *flesh* here in the beginning of the sentence, doth not note the corruption of nature, as in the end; but man the efficient, together with the seed the matter of our generation.

*Reasons.* First, from the objection of *Nicodemus*, *Verse 4.* and to the scope of Christ going about to proue, that our naturall generation opens no way for vs into heauen. Secondly, from the opposition in the second part of the Verse; *That which is borne of the spirit is spirit*: for as there the word *spirit* in the latter clause differs from it in the former, so by proportion here *flesh* in the latter clause differs from *flesh* in the former.

*Is flesh,* ] that is, is fleshly, corrupted with originall sinne. [*Of the spirit,* ] that is, the holy Spirit, whereof hee spake, *vers. 5.* [*Is spirit,* ] that is, partakes of an holy and spirituall nature.

The parts are two:

1. The *Ground* of the Argument: *viz.* One-ly that that is spirituall and holy, can enter into heauen.
2. The *Application* of this *Ground*, in shewing how a thing should become holy.

1. The *Ground* is a cleare doctrine, *Mat. 5. 8.* *Blissed are the pure in hart, for they shall see God:* for as God is of pure eyes, and cannot behold iniquitie with a louing eye, so iniquitie is of dim and dark eyes, and cannot behold God with the eye of ioy; but as the Bat, or Owie, or weake eyes looke vpon the Sun, and are much griued therewith. Sinne is contrary to Gods nature, hee cannot therefore harbour sinners

No happinesse  
without holi-  
ness.

sinners in his owne bosome. God hath coupled together grace and glory, holinesse and happinesse, a spirituall birth, and a spirituall inheritance. Many would be happy in heauen, but will not be holy on earth: many would be glorified Saints in heauen, but would not be crucified and mortified Saints on earth. Let none breake Gods chaine, as *Balaam*, *Numb. 23. 10.* See *1 Cor. 6. 9. 10. 11.* And, *Ephes. 5. 5.* A Kings Court is no common receptacle for ragged roagues: *Ioseph* in the forelorne fashon of a prisoner, was not fit for *Pharaohs* presence. Though the Serpent might come into the earthly Paradise, yet no vncleane thing may come into this Paradise: It is *an inheritance undefiled*, *1 Pet. 1. 4.* Sinne hath a defiling and a corrupting nature, if Sinne might enter, it would defile it. The Angels in the very first act of sinning, were throwne out with a vengeance, and thinkest thou to come thither with thy sinnes? The Irish ayre will sooner brooke a Toade or a Snake, to liue therein, then heauen will brooke a sinner: The ayre of the place cannot endure him. In the composition of the world, the higher place any thing hath, the purer it is: As Water is purer then the grosse Earth, Ayre then Water, Fire then Ayre. The third heauen then being aboue all, shewes the puritie that must be in them that dwell there, *Cant. 6. 9.* *Fayre as the Moone, pure as the Sunne.* *Coloss. 1. 9.* *Who hath made vs meet to be partakers of the inheritance of the Saints in light.* *Moses* describing the creation of the third heauen, *Gen. 1. 1.* opposes it to the Chaos, or confused masse, which he calleth earth,

earth, and presently after water, to shew the puritie of the place free from all mixture and confusion, such as was in the Chaos; Thinkest thou then so pure a place will brooke an impure sinner? Was Sathan once banished, to re-enter againe in his wicked members? Did heauen spue out the wicked Angels, and shall it now licke vp its vomit againe? The grosse and heauy earth, which to heauen is but as *Sodome* to *Ierusalem*, shall it be impatient of bearing such burdens as filthy sinners, and spue them out, *Leuit.* 18. 28. and shall heauen all pure and cleare, receiue the reffuse and the vomit of the earth?

*Obiect.* Yea, but all, euen the best, haue sinne in them euen to death.

*Ans.* True, but then sin which was in dying long before, giues vp the Ghost, and breathes his last breath: for the soules of the faithfull going out of the body, in a moment are changed, euen as the bodies of them that liue at Christs comming, shall be. Horrible presumption therfore, and sawcinesse therefore it is, when euery drunkard, and swearer, and filthy person, shall thinke themselves fit companions for the blessed Trinitie. Nay, they that will haue God say hereafter, Come and raigne with mee, must now say to God, Come and raigne in me, and ouer me. If thou bid God *depart* now, hee will bid thee *depart* hereafter.

2. Thing. The *Application* of the ground, shewing how one should become holy and spirituall, and so fit for heauen. 1. *Negatiuely.* 2. *Affirmatiuely.*

1. *Negatiuely*, not by being borne of the flesh: with the reason; for, *that that is borne of the flesh is fleshly* and corrupt. Though therefore thou shouldest enter an hundred times into thy mothers wombe, and be so borne, yet thou shouldest still be corrupt; yea, every new birth should adde new corruption, and make thee so much the more unfit for heaven.

Here are two heads of doctrine.

1. Concerning the corrupt estate of man by nature.
2. Touching the meanes whereby this corruption is conueyed.

*Doct. 1.*

All mankind  
is borne fittull  
and corrupt.

All mankind natural y, so soone as they are borne, yea before, are corrupt and fittull wretches. It is the plaine doctrine of Christ, *That which is borne of flesh is flesh*: The infant of an houre old is borne of flesh, and therefore is flesh, that is, fittull, tainted, and venommed with the poyson of sinne, *Ephes. 2. By nature the children of wrath*, therefore also of sinne, *Psal. 51. In sinne was I conceived*. The paines, the gripes, yea, the death, and baptisme of infants shew as much. So much also taught the Circumcision of the Iewes: It taught, that that which was begotten by that part, deserued in like manner, as execrable and accursed, to be cut off and throwne away by God.

*Quest.* But what is this flesh or corruption?

Corruption of  
nature is,  
1 In absence  
of good.

*Ans.* First, an vter absence of all good, *Ro. 7. 18. In mee, that is, in my flesh, dwelleth no good thing*: Gods sweet Image is wholly defaced, *Rom. 3. 23. All haue sinned, and are deprived of the glory of God,*  
that

that is, of the glorious Image of God, and that throughout, in the vnderstanding, will, and affections. Secondly, an euill disposition, as rottenness in the apple, or a disease in the body. Two things there are, that set out the grievousnesse of it.

1. In a disposition to euill.

The grievousnesse of original corruption

1. The largenesse of it in it selfe, it is wide, and of great extent, being the treasury and store-houle, and seminary of all other sinnes, *Math. 12. 35. James 1. 14. 1 Pet. 1. 4. Ephes. 2. 2. 3.* The cause of all the former sinnes this, because *by nature the children of wrath.* So *Gal. 5. 19. 20.* there is a large catalogue of the workes of the flesh, euen heresies and Idolatries, are conceiued in the wombe. *Damid* thanks it for his murther and adultery, *Psal. 51. 5.*

2. The largenesse of it, in regard of the subiect of it: As whole euill is in man, so whole man is in euill. Not the faculties of the body alone, but euen the most principall of the minde are infected with it, *Isa. 1. 6.* from the sole of the feet vnto the head, *Rom. 3.* eyes, eares, hands, mouth, feet, &c. are all infected. As in *Noahs* flood no part of the earth vncouered, no not the highest mountaines: So in this Gangrene, the most eminent part is infected, the very *wisedome of the flesh is enmity with God, Rom. 8. 7.*

*Vse 1.* Here is the ground of all true humiliation, to know this poyson of our very nature, that makes vs in our very first conceptions as odious to God, as the brat of any Wolfe, or other savage beast can be to vs. *Infirmis, as infantium membrorum*

*innocens est, non animus: August.* Babes innocency is in regard of their weake bodies, not mindes. There is a secret poyson lurking within, that in time will discouer it selfe. Wee vse to say of some, Oh they are of a very good nature: the truth is, nature is alike in all; Neuer a barrell better Herring, *Rom. 3. 23. There is no difference betwixt Gentiles and Iewes*, Christians and Turkes: None is of a better nature then other, all are vnder sinne, that is the poyson of Nature. And *Rom. 3. 9.* the Apostle applyes that which in the *Psalmes* is spoken of *Doeg*, and certaine odious miscreants, to himselfe and all others, *Ephes. 2. 3. And were by nature the children of wrath, as well as others. Prou. 17. 19. As in the water face to face, so the heart of a man to a man.* The heart of the vilest *Julian, Nero, Iudas*, that euer was, is a fit looking-glasse, wherein wee may see our owne hearts, and the naturall disposition of them. Wee are all alike bond-slaves: The difference is onely in regard of workes, that some are set about baser drudgery then others, not in regard of birth. A Lyon that is chayned doth not that hurt that one loose may doe, but it is no thanke to his nature, but to his chaine: And when God restraines in some men corruption, it doth not that hurt and mischief which in others, but yet let them not thinke that they are made of some better mould then others. Wee see that men who are accounted good natured men, doe yet breake out into horrible outrages, meeke men into murders, chaste men into adulteries. As hee saw that there were many *Mary* in *Casar*, so wee may say



say of our selues, there are many *Caines, Achitophels, Iudas'es*, in the best of vs. Naturally men are in loue with themselues, and magnifie themselues, with the Pharisee, *I am not as this Publican*, as hee, and hee: Yes, euen as bad as the worst; *All are shut vp vnder sinne*; And, *I am no extortioner*: Yes, in preparation and disposition of heart thou art that, and more to: Thou hast the seedes both of extortion, and all other sinnes in thee. It but our eyes were opened to see the litters and swarmes of sins in our hearts, it would astonish vs, and quite bring vs out of conceit with our selues.

*Vse 2.* As it serues for humiliation in generall, so it affords diuers particulars, whereby to humble vs: As,

1. That of our selues wee can doe no good, no not so much as thinke a good thought, *2 Cor. 3. 5.* for an ill tree cannot bring forth good fruit, a thistle cannot yeeld tiggies: How can yee speake good things, much lesse doe good, and yee your selues are euill? *Mat. 12. 34.* Doing followes knowledge, and *the naturall man vnderstands not the things of God, neyther can hee, because spirituallly discerned, 1 Cor. 2. 14.* and therefore how can hee doe the things of God, therefore he hath no power of preparing for conuersion.

2. That wee are hampered in a miserable necessitie of sinning, *Rom. 7. Who shall deliuer mee?* As a Fornace continually sparkles, as the raging Sea foames, and casts vp myre and dirt, and as a filthy Dung-hill doth continually reeke forth, and evaporate odious odours: So doe our hearts con-

tinually steame forth vnfauiory and vnholly lusts and motions.

3. That whatsoeuer wee doe before Regeneration, is starke naught, and odious in the eyes of God, though neuer so glorious outwardly: For our nature and our persons being flesh, a masse of corruption, can there come any good thing out of such a *Nazareth*? Can such a reprobate soyle yeeld ought saue poysonous weedes? *Prov. 21. 4.* not onely the *pride*, but euen the *plowing* of the wicked is sinne; whatsoeuer hee does in things lawfull is sinne, yea, his very prayer and sacrifice.

4. That the best actions of the most regenerate are but halfe good, mixtly good, because this corruption of nature still stickes fast in them, and sets a tang vpon euery thing they doe. And this hath beene to the godly alwayes a matter of great humiliation: It being in this case, as it in a goodly house well scituated, there should runne through it a nasty noysome sincke.

*Vse 3.* As this must humble vs, so it must driue vs to seeke vnto Christ; when wee see our disease, to runne vnto the Physitian, *Rom. 7. 24. 25.* *O wretched man that I am, who shall deliuer mee from the body of this death? I thanke God through Iesus Christ.* And *Peter* makes this the ground of Regeneration, *For all flesh is grasse, &c.* *1 Pet. 1. 24.* If thy nature were good, thou mightest rest contented in it, and neuer seeke for a new one.

*Vse 4.* Suspect that which of thy selfe thou art prone vnto. for thy nature inclines thee not to ought that is good.

*Vse 5.*

*Use 5.* Deny thy selfe, thy reason, thy will: crosse thy selfe, and hate thy selfe, that is, thy poysoned nature.

The meanes of conueighing this corruption is naturall generation, as appeares by the opposition, where spirituall generation is made the cause of grace: It is not imitation, but generation that poysons vs: for so *Rom. 5.* is this ascribed to *Adam*, as all grace is giuen to *Christ*, which is not by imitation, but by a spirituall generation and propagation, whereby wee spring out of him, as branches out of the roote: for those beleeuers which were before *Christ*, how could they imitate him as man, *Gen. 5. Adam begat Sheth, in his owne similitude*, defiled with sinne, as himselfe was. So *Rom. 5. From one man sinne [ἡ ἀδὲ] went ouer all*, for hee sustained the person of all mankind, being the roote, and therefore his sinne was the sinne of our nature, and so together with our nature it is communicated, and his sinne being imputed, depuration of Gods Image, and corruption of nature must needs ensue, as well in vs as in him, vpon the committing of it.

*Object.* The soule is the primary seate: Now the soule is created by God, and was not in the loynes of *Adam*: How then is it guilty of his sinne?

*Ans.* The proper subiect of sinne is the whole man, and though the soule be ingenerable, as it is incorruptible, yet the whole man may be truly said to be begotten; for generation is of the whole *compositum*. Man may be said to ioyne the soule with

*Doct. 2.*

Original corruption is conueighd by natural generation.

with the body, because he begets the body so prepared, disposed, and organized, that a reasonable soule infallibly followes, by vertue of Gods ordination at first, *Increase and multiply*. The soule then being infused into a body prepared, the whole man is the sonne of *Adam*, and so guilty of *Adams* sinne, and so corrupted.

*Obiect.* The want of originall iustice is a sinne: God creates it wanting originall iustice.

How the soule  
comes to be  
corrupted with  
originall sinne.

*Ans.* As it is a sinne, so it is a punishment of the first sinne of *Adam*, the sinne of our nature, and God inflicts it onely as a punishment of that sinne. The fault it selfe cannot be imputed to God, for the soule in the very act of creation is infused, and so with the body making a sonne of *Adam*, is presently seized with the guilt of sinne, which guilt bindes Gods hands, that hee cannot cloath his creature with the robes of originall righteousness, for this sinne imputed, cries for iustice.

There is a second way also, whereby in generation corruption is conueyed, namely, by the impurity of the seede, *Iob* 14.4. *Who can bring a cleane thing out of filthinesse?* And afterward, *Verf.* 31. of this Chapter, *Hee that is of the earth, is of the earth.* And *Psal.* 51. *Dauid* sayes that his very first conception, which was before the infusion of the soule, was in sinne. Sinne may be said to be in the seede *inchoative & dispositiue*, as fire is in the flint. And this power that the body should haue over the soule, being aboue nature, may well be given to Gods iustice, thus punishing the sinne of *Adam*, in his base subiecting the spirit to the flesh.

2. The ground is applyed *affirmatiuely*, That which is borne of the spirit, is spirit. That which must enter into heauen must be spirituall and holy; now that which is so, is not borne of the flesh, but of the spirit, and so the way to enter into heauen, is to be borne of the spirit. The worke of Regeneration is by the spirit: How he is the author of it, see before, *vers.* 5.

3. Point followes. The *preuenting of an obiection* which Christ saw rising in the minde of *Nicodemus*, which also afterward, thus preuented, hee vttered.

*Obiect.* I cannot see, might *Nicodemus* say, by any reason, how this second birth should be wrought: therefore I cannot but maruell at thee that thou wilt affirme any such thing.

*Ans.* Though thou canst not perceiue the manner how it should be, yet maist thou not therefore reject it as an vntruth: for neyther knowest thou the way of the winde, nor the manner of the making, nor motion thereof, which yet for thame thou wilt not deny to be; for as it blowes freely here and there, so thine eares and feeling discern it thus blowing. Euen so, though thou canst not perceiue how the Spirit workes in Regeneration, yet that it workes, all they in whom it workes, perceiue as plainly by their spirituall senses, as they discern the blowing of the winde by the naturall.

This answer is set downe.

VERSE 7. *Maruell not that I said vnto thee, Tce must be borne againe.*

VERSE

VERSE 8. *The winde blowes where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the spirit.*

This and were contains two parts.

§ 1. An *Admonition*, *Vers. 7.*

§ 2. The *Reason* thereof, *Vers. 8.*

1. The *Admonition*. [*Maruell not.*] Not simply at the worke of Regeneration, for euen our naturall generation is admirable, *Psal. 139. 14.* But, *Maruell no. that I said vnto thee, &c.* Wee all maruell at the doctrine of the Trinitie, and so wee should, but yet wee may not maruell that the Minister should preach it: The former maruelling may well stand with faith, this latter must needs argue infidelitie, distrusting the doctrine.

The effect of Christs admonition to *Nicodemus* is, that he should not therefore deny the article of Regeneration, because his reason could not discern the manner of the working.

*Doct.*

Faith in religion must goe before and beyond Reason.

In Religion Faith must goe farre beyond Reason. As for things past, as for the creation of the world of nothing, *Heb. 11. 3.* the Virgins conception, &c. so for things present, as the Trinitie, the imputation of *Adams* sinne to all his posteritie, the personall vnion of the two natures in Christ, Regeneration, &c. and for things to come, as the resurrection of the body, eternall glorification, and the accomplishment of all Gods promises, whatsoever impossibilities reason apprehends. Neyther by this reason doe wee make the Faith of Christians an vnreasonable and senselesse faith. Faith is not



not in the brute part of the soule, but in the vnderstanding, the very apple of the eye of Reason; and as the ancients speake the reason of Reason. Faith therefore is neuer contrary to right Reason, though it be to the corruption of Reason: For right Reason must needs yeeld, that whatsoever God sayes it must needs be true. This is onely the scope of this doctrine, to teach Reason to know her place, that she presume not to checke Faith, nor grow not presumptuous, as here in *Nicodemus*. When this *Hagar* is thus misapert with *Sarah*, then must *Sarah* take downe *Hagar*. Reason is a good attendant to follow Faith, an ill vsuer to goe before it: Hence *Iohn 5. 69. Wee beleue and know*; first, beleue, and then, know. And *Psal. 119. 66. Teach mee good iudgement, for I haue beleueed thy Word*. Doe not seeke to vnderstand that thou maist beleue, but beleue that thou maist vnderstand, saith *Augustine*. This is the highest grace of Reason, to attend on Faith: as it is a greater credit for a Gentleman to be seene following and waiting on the King in the Court, then to be waited vpon with his owne seruants in the Countrey. And this is the highest obedience wee can performe to God, to beleue him on his bare word, correcting the errour of Reason by Faith, as we doe correct the errour of sense, thinking a straight staffe crooked in the water, by reason.

But here marke, that though Reason must be captiuated to Faith, yet not to fancy, and to the idle conceits of men, without the word: As in the matter of the Sacrament, where God would not onely

onely haue Reason, but Sense vsed, there forsooth we must be blinde and senlesse, and beleue that Christs body is there corporally present: And yet in Predetermination that profound Mystery, where wee should cry out, *Oh the deepnesse!* they will vse the greatest curioly of Reason that can be.

The exaltation of Faith aboue reason is most excellent in the promises, when with *Abraham* wee can *hope against hope*, and apprehend the certaine accomplishment of them by Faith, when Sense and carnall Reason see nothing but the contrary, as that godlinesse should be gainfull vnto vs, euen in the things of this life, when for Religion sake, we are spoyled of all wee haue.

The second Point followes. The *Reason* of the Admonition.

*The winde blowes, &c.]* The reason why hee should not reiect this doctrine of Regeneration is, because though hee cannot conceiue how it is, yet he may perceiue by the effects that it is: And this is set out by a similitude, wherein the worke of the Spirit in Regeneration, is compared to the worke of the winde blowing in the ayre.

*Dof.*

A spirituall vse  
is to be made  
of things nat-  
urall.

Here generally marke, that wee ought to make a spirituall vse of things naturall, and the things of this present life, by them raising vp our mindes to heavenly meditations, and in an holy Alchymie drawing Gold out of Lead, haue out of earth: As here Christ rides vpon the wings of the winde, and soares vp aloft into the heauens: Thus *Paul* in the corne dying, and then fructifying, shewes vs a image of the resurrection, *1 Cor. 13.* So the Centurion

Centurion in his authoritie ouer his seruants, be- holds the absolute power of Christ ouer all his creatures, *Luke 8.* A shame then for vs to haue empty hearts void of spirituall meditation, when euery creature euery where, yeelds vs mat- ter enough. All of vs can vse the creatures carnal- ly, and so can beasts, the spirituall vse is rare.

Now for the particulars of the similitude, which stands thus: As it is with the winde, so it is with the Spirit in Regeneration: for that is the mean- ing of the words, *So is euery one that is borne of the Spirit.* See the like, *1 Cor. 15. 42.* and *Mat. 13. 45.* The winde blowes in the ayre, so doth the Spirit in mans heart, and as freely as the winde blowes, and as sensibly as the winde blowes, and yet with- all as incomprehensibly as the winde blowes, in re- gard of the manner.

1. The worke of the Spirit in Regeneration is compared to the blowing of the winde, and that not without reason, because the Spirit doth pro- duce the same effects in our hearts, which the winde doth by blowing: Hence the Spirit descen- ded vpon the Apostles, in the noyse of a sodaine and a rushing winde, *Acts 2.* And God comming to call *Adam* to repentance, comes in a winde, *Gen. 3.* But let vs see how the Spirit blowes like a winde.

1. The winde blowes quickly, vitally, refresh- ingly, causing the earth to fructifie prosperously: Whence the name of *Zephyrus*, and *Venti fauonij.* It is the Spirit of God that blowes the vitall spirits of grace into vs, & makes vs happily to bring forth fruite,

1.  
The worke of  
the Spirit com-  
pared to the  
winde, in re-  
gard of,

1. Of quick-  
ning and fru-  
ctifying.

fruit, Cant. 4. 16. *Arise O North, and come O South, and blow on my gardens, that the spices thereof may flow out.* When a man is heavy and drowlie, a fresh blast of winde quickens his senses, and makes him more lively: So doth the Spirit awaken vs in our spirituall slumbrings. As the Lord vsed the wind to bring Quailles abundantly to the Israelites, and still doth to bring in great tydes of water: So by his Spirit doth hee bring all grace vnto vs; and when this winde blowes, oh the tydes of repenting teares, as in *Dauid* after the Spirit had blowed vpon him in *Nathans* ministry. So the winde from the bellows quickens and reuiues the fire: The Spirit likewise with his blowing preserues those sparkles of the heauenly fire in the Altar of our hearts, which otherwise would dye. To this *Paul* alludes when he bids *Timothy* *ἐκπύρην*, as it were by blowing to stirre vp the grace of God in himselfe. When a little fire hath seized vpon an house, if the winde then be vp, it inrages and enlarges it, and hardly will it be extinguished. Alas, how soone would the smoaking Flaxe be quenched, if this winde were not vp to preserue it, and to make it burne, when the world, flesh, and the Diuell come with their great payles of water to extinguish it?

2. Of purging.

2. Windes purge the ayre, by dispersing the noysome vapours in the same: So doth the Spirit with his blasts scatter the corruptions of our hearts.

2. Of irrigation.

3. The windes dissolue the clouds, and so cause an irrigation of the earth: This spirituall winde causes raine also, euen the raine of repenting teares, and

and thus doth it dissolue the clouds of our iniquities.

4. The windes, what by dispersing, what by dissolving the clouds, cause clearenesse and serenity of the ayre: So likewise the Spirit, hauing in the raine of Repentance dissolued our iniquities, causes a wonderfull cleare serenity in the heauen of our hearts, so that now the bright beauty and Sunne-shine of Gods fauour in Christ, inlightens and cheares him.

4. Of clearing.

5. *Refrigeration* is another effect of the Windes: In the heate of the Summer, how acceptable is the comfort which comes by the cooling windes, which allayes and mitigates the scorching heate of the Sunne, otherwise intollerable? So the Spirit likewise by his comforts, as by coole blasts, so allayes the heate and extremitie of all our temptations and afflictions, that wee may with patience endure and ouercome them. It was this coole winde that rebuked, and checked the fury of the fire to the three Children, and all the holy Martyrs. This spirituall winde to the fire of Grace, as before was shewed, is as oyle, but to the fire of affliction is as water: How could the Martyrs haue so triumphed in the flames, had not this cooling winde refreshed them?

5. Of Refrigeration.

6. Another effect of the winde is *Penetration*. By reason of the sublenesse of it, it pierceth thorough euery thing: So, *Heb. 4. 12. The word of God is mighty and lively in operation,* (vnderstand it of the word as it is quickened and animated with this Spirits breath) *and sharper then any two-edged sword,*

6. Of Penetration.

and pierceth thorow, euen to the diuiding a sunder of the soule and spirit. This winde will blow into the very secret corners of thy conscience: Thou canst not keepe it out.

7. Of con-  
ueighing smells.

7. As the windes carry and conueigh to our senses, the sweet smells of the flowers and hearbes of the earth, and make them so much the more odoriferous: So the Spirit of God, as it workes in vs all grace, so it causes this grace to send forth the sweet smell of Lebanon, and to affect others. Many though they haue grace, yet it sends not forth its smell for the good of others, because this winde blowes not vpon them: There must be a double blast of this winde, both to infuse grace, and to make it cast forth his sent being infused.

8. Of violence.

8. The windes haue a mighty force in tearing, rending, breaking, casting downe things of great strength, mighty trees, houses, &c. yea, in shaking the whole frame of the earth, when they are pent vp within her bowels: So mighty is the Spirit also in the conuersion of a sinner. With his blasts hee throwes downe the strong holds and castles of Sathan, euen the high Cedars, and lofty mountaines, that exalt themselues against Christ, 2 Cor. 10. 4. hee rends our rocky hearts in pieces, and makes the whole frame of them to tremble: As in the Iayler, Acts 16. when the naturall winde caused an earth-quake, this spirituall winde caused an heart-quake, and made him come quivering to the Apostles, *Sirs, what shall I doe to be saued?* So Paul was going feruently to *Damascus* to persecute, the euill Spirit, an vnhappy winde, draue him amaine, but



but there was a contrary winde that met him, and draue him backward, vnhorfed him, flung him downe to the ground. And this is the very first act of the Spirit, the first blast of this winde in our Regeneration, to *blow* vs out of our selues, to cast vs downe in humiliation, to *blow* hard in our faces against vs, when wee goe on in the way of our sinnes.

9. The winde being strong hath a mighty force, when on our backs, to set vs forwards: It will euen drie a man an-end, and make the large vessels on the seas, that could scarce otherwise stirre, to flye like an arrow; yea, though the tyde be strong against vs, yet if wee haue a full gale of winde, wee are carried swiftly against it. When the spirituall winde blowes powerfully vpon vs, how are wee carried then? With what ease, facilitie, and power, performe wee Christian duties of Prayer, Exhortation, &c. And hence is the inequalitye that wee feele in our selues: Sometimes wee so pray, confesse our sinnes, giue thanks, meditate, conferre, as if we were caught vp in *Elias* his whirle-winde; so strongly blowes the winde: otherwhile, the winde being still, we must sweate and tugge at it, like the water-men with the oares, which they cast aside, hauing the aduantage of a strong winde. As hee must needs runne to, and in wickednes, whom the Diuell driues: so in good things, whom the Spirit driues. As, this winde *blowing* in our faces, we are driven out of our sinnes; so in the wayes of God, blowing on our backs, we are furthered in grace. From the *blasts* of this winde, are those worthy

9. Of driving.

and heroicall acts of Gods seruants, as of *Sampson*, in killing the *Lyon*, in breaking the cords of the *Philistines*, & the like, which the Scripture ascribes vnto the Spirits comming vpon them. *By the power of Christ, I am able to doe all things*, saith *Paul*, *Phil. 3.* It is this blessed winde, and the strong blasts thereof, that makes the godly ouer-come the streame of their owne corrupt nature, and of the euill example of the world, and of all other oppositions whatsoeuer.

2.  
The Spirit and Winde compared in regard of liberty of blowing.

2. The second thing wherein the *Winde* and the *Spirit* are compared, is in the *free* blowing [*It bloweth where it listeth.*] Here *will* is abusiuely giuen to the wind, to shew that no creature hath any power, eyther to raise or inhibit the winde, but that without checke or controule of any, it bloweth and stints of it owne accord: So likewise doth the Spirit of God, in the matter of Regeneration, deale as freely: None can make him blow where he will not, none can make him leaue blowing where hee will blow; *I will haue mercy on whom I will, and whom I will I harden*, *Rom. 9.*

The liberty of the Spirit in fise things:  
1. In regard of the outward meanes.

This liberty of Spirit shewes it selfe fise wayes:  
1. In regard of the outward meanes of the Ministry: for it is that blessed Trumpet wherein commonly the Spirit blowes: And in it he blowes most freely, like to the winde, one while in the East, then againe in the West. Once this *Winde* blew in the East, and how famous were those Churches? But the winde is turned now into the West, and not the least whisper now of this *winde* to be heard there. As the Lord causes it to raine

on

on one Citie, and not on another, *Amos 4.* So also this *Winde* to blow on one Citie, Countrey, and Towne, and not on another. Before Christs time this *Winde* blew onely in Jewry, it was pent vp in that corner: Now it hath larger circuit. All this is of the liberty of the Spirit, that blowes where it will.

2. In regard of the efficacy of the meanes. The Spirit blowing in the Trumpet of the Gospell, so blowes that his blast is vitall to one, mortall to another; that with his blast by accident hee shuts faster the doore of some mens hearts, and opens wider the doore of others. This *Winde* blew open the doore of *Lydiaes* heart, *Acts 16.* Now if it be asked, why this *Winde* blowing in the eares of many an hundred in the same Congregation at once, in some it blowes onely in the eare, and there stickes; in others it pierceth thorow the eare to the very heart: The answer is here, *The Spirit bloweth where it listeth.*

2. In regard of the efficacy of the meanes.

3. In regard of the measure of the efficacie: In some this word pierces deeper, purges cleaner, blowes in more vitall spirits, then in other; and yet all haue the same meanes. The reason is, because in the distribution of graces, the Spirit deales as hee will. *1 Cor. 12. 11.* *And all these things worketh euen the selfe-same Spirit, distributing to euery man severally as hee will:* Hee blowes grace with a more full mouth to some, with a lesser blast to others; as the winde is not alike vehement in all places.

3. In regard of the measure of the efficacie.

4. In regard of the manner of his efficacious  
K 3 working:

4. In regard of  
the manner of  
his efficacious  
working.

working : for sometimes hee blowes vpon vs in  
meanes, as it were in a pipe, sometimes immedi-  
ately without meanes. When in meanes, some-  
times in an Oaten pipe, refusing a Siluer Trum-  
pet, in weakemeanes, and not in strong ; that the  
strength of the blast might not be giuen to the in-  
strument wherein he blowes. Vpon *Elisba* he blew  
in the sound of a muscall Instrument, *2 Kings 3.*  
vpon *Peter*, in the looke and cast of Christs eye:  
vpon the Apostles, in prayer, *Acts 2.* vpon *Iosiah*,  
in hearing the word read : vpon *Cornelius* and his  
company, in hearing the word preached, which is  
the most common instrument in which this sweet  
breath blowes : vpon *Mary*, in the sweet salutation  
and congratulation of *Elizabeth*, *Luke 1.* For, as  
many are infected with contagious diseases, by the  
very breathing of others vpon them : so many  
Christians are possessed of the holy Ghost, by  
the Saints sweet breathing vpon them, as the Dis-  
ciples receiued the holy Ghost by Christs brea-  
thing vpon them : vpon some hee breathes in the  
sweet melody of Psalmes, as contrarily the Diuell  
breathes on others in the vse of filthy and vncleane  
songs. See *Ephes. 5. 18 19.* *Be fulfilled with the Spi-  
rit, speaking vnto your selues in Psalmes, &c.*

5. In regard of  
the time of his  
working.

5. In regard of the time of working. As the  
Winde rises at all seasons and houres, in the mor-  
ning, at noone, at the euening : So God hath his  
times to blow the life of grace into his elect. Into  
some at the twelfth houre, as in the theefe on the  
Crosse, into whom hee beganne to blow in this  
life, when hee was breathing out the other. A man  
cannot

cannot preſcribe the Winde his time, when it ſhall beginne to blow : No more can wee the Spirit of God, no though hee haue begunne to blow in vs already : for this freedome of blowing is true, not onely at the firſt blaſt in our firſt conuerſion, but alſo of all the reſt afterward. How often doe wee call vpon this Winde, as the Church, *Cant.* 4. 16. *to ariſe, to come, and blow on our Gardens*, and yet it ariſes not ſenſibly ? How often doe wee lay our eares to the Trumpet wherein hee vses to blow, and yet cannot heare his ſound ? So the Church, *Cant.* 5. gapes to drinke in this Winde, ſeekes after it in her bed, among her companions, among the Watch-men, in the uſe of all meanes, and yet the time for the Spirit to blow was not come : But when ſhee had wearied her ſelfe in the uſe of all meanes, and was almoſt out of hope, then on the ſodaine came the ſound of this Winde, the voyce of her beloued. So, *Acts* 2. 2. hee came *ſodainely*, ruſhing on them : So in that bleſſed *Martyr* (of whom *Mr. Foxe* reports) that vſing all meanes and endeouours, could get no comfort, nor feeling of Gods loue ; at length, going to the ſtake, feeling the Winde on a ſodaine to riſe in his heart, and to blow, hee cryed out, *Hee is come, hee is come.*

Howbeit, as the naturall Windes blow moſt ordinarily at the Spring and Fall: for in Winter not ſo much winde, becauſe the earth is bound with cold, and ſo the vapour, the matter of the winde, cannot aſcend : ſo likewise in ſome fort is it here. Our hearts haue their winters : when thou haſt a colde, congealed, winter-like, frozen, and be-

nummed heart, there is no place for this Winde blowing; but when good things begin to spring in thee, at thy first conuersion, then commonly doth this Winde blow: As also in thine Autumne, when in death thou art drawing on to thy perfection, then most of all doth this Winde blow, and best of all, as in olde *Iaakob* and *Dauid*, in their Swan-like songs, like the Sunne-lhine, pleasantest in the setting. The naturall Winde when at strongest, begins to faint and languish, and the nearer it growes to an end, the weaker is the pufte: But contrarily, the last act of the Spirits blowing in vs at death, is the strongest, like Christs last act of breathing on the Crosse, which was with a strong cry, contrary to the course of nature.

*Vse 1.* Murmure not at Gods mercy, and bounty in spirituall grace to any: It is in vaine to repine against the blowing of the Winde; who so mad, as to strue with it? *Who was I* (saith *Peter*, *Acts 11.* to the Iewes, that were angry with this Winde for blowing on the Gentiles) *that I could let God?*

*Vse 2.* Tye not Gods Spirit to any outward meanes, neyther limit him to thine owne times: for hee is euery way free in his blowing. As Mariners lye patiently in the Port many dayes, yea, many weekes together, for the Winde; so must thou for the working of the Spirit, as those sicke men, for the mouing of the Angell in the Poole, *Iohn 5.* This was the counsell Christ gaue his Disciples at his Ascension, *Acts 1.* to wait at *Ierusalem* for the blast of this Winde. Wee are impatient of delayes,



delays, and if wee feele not the coole blaſts of this Winde in our extremity, wee dye preſently : But wee muſt know that the blowing of this Winde, is worth the waiting for, and that it blowes freely, according to his owne pleaſure.

*Uſe 3.* When wee feele this Winde to blow vpon vs, let vs be wiſe to take the aduantage of it, as the water-men doe, when tyde flowes, and winde blowes. As they could not make it beginne to blow when they would, ſo neither continue blowing ſo long as they will, and therefore they take the aduantage of it while it holds : So is it in the blaſts of the ſpirituall Winde ; wee haue it not at command, to blow when, nor how long we will. As ſoone as euer therefore thou perceiueſt it to blow, hoyſe vp ſayles, launch forth, now get thee to prayer, to reading, to meditation, euen now in the heate of thy good affections, quickened with the ſweet and vitall blaſts of this Winde. How comfortab'y ſhould we pray, admoniſh, meditate, and performe any Chriſtian duty, if wee would thus take the opportunitie ? That holds not true of the ſpirituall, which *Salomon* ſpeakes of the naturall winde, *Eccleſ. 11. 4. Hee that obſerues the winde ſhall not ſow* ; yea, here it is euer good to obſcrue the winde, when wee goe about any ſpirituall duty.

*Uſe 4.* Here is comfort : Firſt, when thou feeleſt no motions of the Spirit, or weaker then at other times ; for the Spirit is like the Winde, ſometimes blowing more, ſometimes leſſe, ſometimes not at all, as it will it ſelfe. Secondly, when the aduerſaries of the Saints, ghofly or bodily, doe reſiſt the grace  
of



*And thine eares shall heare a word behinde thee saying, This is the way, walke yee in it:* This is the sweet directing voyce of the Spirit, in the secret suggestions of the same: So *Hos. 2. 14. I will allure her, and speake friendly vnto her.* When then wee feele any good motions warming our harts, and vrging vs to this or that good duty, this is the sound of that blessed Winde.

3. A comforting voyce, like that of Christs, *Mat. 9. 2. Sonne, be of good comfort, thy sinnes are forgiven thee:* This is that testimony of the Spirit to our Spirits, that wee are Gods Children, *Rom. 8. 16.* 3. Comforting.

4. An humble and submissiue, but yet feruent voyce in prayer, *Rom. 8. 26 The Spirit it selfe maketh requests for vs with sighes which cannot be expressed.* This last voyce is giuen to him because he is the cause of it in vs: That breath which we blow out into Gods eares in prayer, the Spirit first blowed into vs by secret inspiration. 4. Praying.

2. *Open Voyce*, which is as it were the noyse and sound of his feet, in the practise of good duties, wherein the inward graces of the hart doe discover themselves, as *1 Kings 14. 6.* the Prophet by Gods direction knew *Ieroboams* wife by the sound of her fete, so may wee know the Spirit by this sound; for the graces of the Spirit of Christ are his foot-steps, *Psal. 89. 51. The foote-steps of thine Anoynted.* 2.  
Open.

*Vse. 1.* Against the Papists, that teach none can know certainly whether hee haue the regenerating Spirit or no: But Christ here shewes, that they  
who

who haue the Spirit, doe plainly and sensibly perceiue him and his workings in them, euen as our outward man perceiues the winde.

*Vse 2.* Against others, that will bragge of the Spirit, and yet no voyce, no sound of the Spirit can be heard: Can the Winde blow, and not be heard? Can the Winde be hid? As *Salomon* setteth out the wickednes of an euill woman, by *the winde, that it cannot be hid*, *Pro. 27.16*. So likewise here *Christ* setteth forth the grace of the Spirit in the regenerate.

*Vse 3.* Since euery good action, yea word, or thought, is the blast of this Winde, and the voyce of the Spirit in vs, *1 Cor. 12. 3*. let the wicked take heede how they deride and scorne the grace of God in his: For in so doing they deride the voyce of Gods Spirit, and *despise the foot-steps of his Anoynted*, *Psal. 89. 51*.

The fourth Poynt in the Comparifon followes, *But thou knowest not whence it comes, and whither it goes.*

*Object.* The Philosophers seeme to know whence the Winde comes.

*Ans.* Yea, but they vary among themselves about the originall: And the most that can be said is but probable. Againe, to grant them that the Winde comes out of the earth, being an exhalation drawne vp by the Sunne, and after driuen backe by the coldnesse of the middle Region, yet out of what part it was first drawne out, and in what determinate place it first beganne to blow, who can tell? *Salomon* seemes to illustrate this speech,

speech, *Ecc. 11. 5. As thou knowest not the way of the winde, nor how the bones doe grow.* Wee know the matter whereof the bones of the Infant are framed, *viz.* seede; but wee know not how, nor in what order and fashion: So, though wee may know in generall the matter of the Winde, yet how and in what manner every thing therein is carryed, is secret.

The *Reddution* of this similitude is this: Euen so know wee not in what manner the Spirit regenerates vs.

God will humble vs in many things, not onely diuine, but euen naturall, and in common vse, with ignorance: As here in the matter of the Windes, so in the Load-stones drawing of iron; in that little fish the *Remora*, the stay-ship, that will arrest a ship when it is going full saile; in the Figge-tree taming the wilde Bull, and generally in the formes of all things. A iust punishment of our pride in affecting and aspiring to knowledge too high for vs. If in Nature such secrets, what then in Grace? Let vs not be too curious in prying into Gods Arke, lest we smart, like the Flye fluttering about the candle: for God is a consuming fire to those that will be sporting themselves in the quirkes of their wit, about his sacred mysteries: Let vs wait till the life to come, and then the veyle shall be taken from off our eyes; in meane time humble ignorance is better then proud curiositie.

As the way of the Winde is not knowne in this regard, that a man can iustly determine the very first moment of the first blast: so likewise it often times

*Doff. 1.*

God humbles men with ignorance in many things.

*Doff. 2.*

Euery man  
cannot precise-  
ly set downe  
the time of his  
conuerſion.

times ſals out here, that a man cannot directly ſet downe the precise time of his first spirituall conception. That of our Sauour is excellent for this purpose, *Marke 4. 26.* So is the Kingdome of God, as if a man should cast seede into the ground, and should sleepe, and riſe vp, and the ſeede should ſpring and grow vp, *hee not knowing how.* Sometimes the Spirit windes in himſelte ſecretly into our hearts, and makes no noyſe in his deſcending vpon vs, but comes ſtealing in, as Chriſt vpon his Diſciples, the doores being ſhut. Otherwhiles the doores are broke open with a mighty noyſe, and hee comes ruſhing in, as *Acts 2. 1.*

*Doct. 3.*

As the way of the Winde is not knowne in regard of the extent, how farre it will goe: ſo here likewise. Little know many of Gods Children, what will be the iſſue of thoſe holy mot ons they are inſpired with: As *Sampſons* parents knew not what would be the end of his affection to the *Philistiim*, *Iudg. 14. 4.* what intent God had, and what hee would bring it to at laſt. So oftentimes the *Sampſons* of the Lord themſelues, his heroicall Worthies, know not how farre the blaſt of the Spirit in them will reach. Little did *Luther* thinke, that his zeale againſt Indulgences, ſhould at length haue blowne off the *Popes* Crowne. That blaſt of the Spirit that then blowed in *Luthers* heart, the force of it ſtill remaines, and we know now that which *Luther* knew not, whither it ſhall goe, euen to the very fleeing of the Romiſh Whore.

Hitherto of *Chriſts* Defence of his *Aſſertion*, againſt the firſt Reply of *Nicodemus*.

Now



Now followes his *Defence* against the second.

The Reply is laid downe.

VERSE 9. *Nicodemus answered, and said unto him, How can these things be?*

See how vnreasonable ignorant men are, euen pleading for their naturall Reason; as here *Nicodemus*. Christ had vsed excellent reasons and similitudes, *Nicodemus* troubles himselfe neyther with his demonstrations nor illustrations, but though he cannot answer them, yet remaines wilfull, holds the maine conclusion hee held before, and comes with his twice sod Coleworts, *How can these things be?* Christ answered this obiection before; to vvhath end is it now repeated? What a Pharisee to play the Cuckoe? But thus it is, though *Agrippa* be conuincd, and halfe perswaded, yet hee will not yeeld: All *Pauls* sweet words are lost.

*Doctr.*

Ignorant men  
are vnreason-  
able.

Christs Defence followes.

VERSE 10. *Iesus answered, and said unto him, Art thou a teacher in Israel, and knowest not these things?*

VERSE 11. *Verely, verely, I say unto thee, wee speake that we know, and testifie that wee haue seene: but yee receiue not our witnesse.*

VERSE 12. *If when I tell you earthly things, yee beleene not, how should yee beleene, if I shall tell you of heauenly things?*

This Defence of his is not any longer by prouing, but by reproofing and vpbraiding him.

{ 1. With Ignorance, Vers. 10.

{ 2. With Infideliue, Vers. 12.

As

As if hee had said, since thou art so peruerse, I will giue ouer reasoning, and fall a chiding with thee for this grosse ignorance of thine: Shamefull is it, that thou a teacher shouldest not yet know these things; but much more shamefull is it, that when thou art taught thou wilt not learne, and wilt adde to thy ouer-grosse *Ignorance*, grosser *Infidelitie*.

His *Ignorance* is amplified,

- { 1. From the matters whereof he was ignorant, *These things*.
- { 2. From his calling, *Art thou a Teacher?*

The Argument is this: Ignorance in the grounds of Religion is shamefull in any, though but a common learner, much more in a Doctor: But thou a Doctor in Israel, art ignorant in the very *A B C* of Religion. This is set downe figured with a most stinging interrogation, hauing the force of an exprobration.

*Quest.* Is it lawfull to vpbraide our brethren with their defects, as here Christ did *Nicodemus* with his ignorance.

It is lawfull to  
vpbraide our  
brethren with  
their defects,  
so that foure  
cautions be  
observed,

*Ans.* Yes, so these cautions be obserued: First, that wee doe it not insultingly, to grace our selues in our brothers disgrace. Christ did not so here: For alas, what great matter for Iesus Christ, the eternall Sonne of God, to be before *Nicodemus* in knowledge? Secondly, that in regard of our owne wants, and the conscience of them, we doe it more sparingly. Christ was omniscious, the best of vs are ignorant; and therefore in blaming others, remember we our owne wants, and blame them. Thirdly, that

that wee vpbraide not repenting and humbled ſinners, who happily exceede in vpbraiding themſelues, but the bold, impudent, and proud, pleaſing themſelues in their wants : As here Chriſt did *Nicodemus* that ſtood in his owne light, and flattered himſelfe for his wit and reaſon. Fourthly, wee muſt doe it with commiſeration, as if giuing a medicine to a ſicke man : So did Chriſt here, ſeeking to regenerate *Nicodemus*, which could not be till hee were thus humbled. And thus alſo did hee, *Marke* 16. 14. *Luke* 24. 25. his Diſciples. And *Paul* the *Hebrewes*, *Heb.* 5. 12.

Ignorance of the grounds of Religion is a ſhamefull thing in thoſe that haue meanes, the word and miniſtry thereof, *Heb.* 5. 12. Thinke not that ignorance ſhall excuſe, when Chriſt thus vpbraids with it : And yet how many that will be aſhamed of other ignorance, but not of this ? This is the fault of our times ; the firſt elements of Religion are not knowne, no not of many profeſſors : and ſo a Sermon to them is as a Greeke Lecture in *Homer* would be to a boy neuer entered into his *Greeke Grammer*.

Knowledge is a moſt neceſſary and ſpeciall gift in a teacher, chiefly of the grounds : ſuch as was this doctrine of Regeneration, the maine end of the miniſtry. *Hof.* 4. 4. God reſuſes the ignorant Prieſt for being a Prieſt vnto him : And *Leu.* 21. 17. A blinde man might not be Prieſt ; the blindeſſe of the body figured this of the minde. *Deut.* 22. 10. An Aſſe might not be coupled with an Oxe in plowing : No ignorant and

*Doct. 1.*

*Doct. 2.*  
Knowledge  
neceſſary in  
a Teacher.

doltish Asses may plow in Gods Field, the Church.

*Use.* A checke, first, to dumbe Ministers; secondly, to others, who though they preach, and interpret, as *Nicodemus* did, yet alas, how raw are they in the very Catechisme; whilest as the Pharisees plodded in their Rabbies and their Talmud, so these in Postils, in Controuersies, in the Fathers, and Schoole-men, neglecting the very grounds of Faith in the Scripture? Some scorne the Catechisme, as too meane, and affect a profounder learning, as they thinke: But *Nicodemus* for all his Pharisaicall learning is called backe to his Catechisme. Others labour onely to get some few flowers and quirkes of wit, that they may be able to make a pleasing discourse, when God wot they haue no grounded knowledge, 2 Cor. 11. 6. *Though I be rude (saith Paul) in speaking, yet not in knowledge.* But many teachers may inuert it now; Though rude in knowledge, yet not in speaking.

Doct. 3.

Euery one must labour to be rightly qualified, according to his place and calling: A ioule shame for a mans carriage to be anemalous and exorbitant from his calling, which is a rule to euery one: The Stage-players on the Stage keepe a *decorum*; the King goes, lookes, speakes as a King, so the slaue: Shall they doe that on the Stage, which Christians shall not doe in their liues? Thou a teacher, sayes Christ, and thus ignorant? so, you a great personage, and giue so little good example? you a Professour of Religion, and nourish such infirmities? you such a ones seruant, liuing in  
such

such a family, vnder such meanes, and you so prophane?

The vpbraiding with *Infidelitie* followes, amplified:

- { 1. From the *Certainty* of the doctrine, *Ver. 11.*
- { 2. From the *perspicuitie* of it, *Verf. 12.*

VERSE 11. *We speake that wee know, and testifie that wee haue scene: but ye receiue not our witnesse.*

Where is the preuenting of an Obiection.

*Obiect.* You that twit mee with ignorance, take heede you be not ignorant your selfe, and take not vpon you to speake that you well vnderstand not your selfe.

*Ans.* No, though you Pharisees doe often so, yet measure not others by your selues; Wee, I, and all Gods faithfull Ministers, wee speake nothing but that whereof we are as fully assured, as if with our eyes wee saw it; and yet for all this we cannot be beleeued.

Ministers ought to be most perswadedly assured of the doctrine deliuered by them: How else shall others? Or how shall they sustaine opposition without, if there be opposition within in their owne hearts? *Our Gospell was with much assurance, 1 Thes. 1. 5.* Christ indeede had a speciall priuiledge, yet wee also must haue it in our measure: So that we must be able to say with *John, 1 Ioh. 1. 1.* *That which our eyes haue scene,* (though our eyes must ake againe in reading and studying the word, before we can get such assurance,) yea, that which our very hearts haue felt: for in the matters of

*Doct. 1.*

Ministers must be assured of their owne doctrine.

Faith, Regeneration, and Repentance, onely the experimented Preacher can speake with assurance: Others speake but like Parrots, or as men in their dreames. And see wee here the fruit of this powerfull and confident assurance in preaching: Christ hereby discharges himselfe, and layes all the blame vpon the Iewes themselves for not beleeuing. If thou preach the word coldly, faintly, doubtfully, dreamingly, not knowing by Faith and happy Experience in thine owne brest, what thou sayest, the blame of thy hearers infidelitie lyes as well in thee, as in them. For, marke Christs speech, *Wee speake that wee know, but yee receiue not our witnesse*; Implying that they had some reason, in a manner, not to receiue it, if it had bene otherwise deliuered then vpon certaine knowledge. This same assured knowledge makes a Preacher bold, resolute, and couragious.

*Doff. 2.*  
The successe  
that often the  
best preaching  
hath.

See the successe that often the most powerfull preaching hath, *Yee receiue not our witnesse: Lord, who will beleene our report? Is. 53. 1. O fooles and slow to beleene, &c. Luke 24. 25.* We are *slow-faiths* to beleene the Gospell, but *quicke-faiths* to beleene lyes and vanities: How easily doe wee beleene superstitious fooleries, void of all sense, as that if an Hare crosse our way wee shall haue ill lucke, and a thousand such like? But in our dangers, to beleene that God will be with vs, and relieue vs, if wee flye to him, this will hardly sincke into our hearts.

*Vse.* Be not offended at the paucity of beleeuers, or if vaine and foolish Preachers haue more credit



credit with people then the sound: So had the Pharisees more credit then Christ.

Marke how Christ speakes to *Nicodemus* in the plurall number, *Yee receiue not*; blaming him that was a teacher for the infidelitie of the people: So, *Reuel. 2.* and *3.* all the blame of the Churches is laid vpon the Angels of the seuerall Churches. *Diogenes* seeing a Scholler behaue himselfe vn hap pily, stricke his Matter. It is *Aaron* that hath made the people naked: and *from the Prophess of Ierusalem* is wickednesse gone forth into the whole land, *Ier. 23. 15.* Let all Minilters, Magistrates, and Superiours, that stand charged with others, thinke of the weightinesse of their charge, and strictnesse of their account, and tremble.

*Doct. 3.*  
Ministers are  
oftentimes  
guilty of peo-  
ples sinnes.

**VERSE 12.** *If when I speake earthly things yee belecue not, how shall yee belecue if I shall tell you of heauenly things?*

The *Sense.* *Earthly things.* ] Partly in regard of the *matter*, yet not simply, but comparatiuely in regard of other points: partly in regard of the *manner* of speaking, because of his similitudes from naturall Generation, *Vers. 3.* from Water, *Vers. 5.* from the Winde, *Vers. 8.* And so wee may perceiue what is meant by heauenly things.

The words containe a second amplification of his infidelitie, from the facilitie of the doctrine deliuered, both in regard of matter and manner. It is brought in by way of Anticipation.

*Obiect.* Though thou thy selfe art certaine of these things, yet thou dost vtter them in such an

homely fashion, vsing such countrey similitudes, as are nothing fitting for the Atticke eares of Pharisees: Another stile would sooner perswade.

*Ans.* Nay, if my plaine earthly stile, creeping on the ground, will doe no good, much lesse would a darker and a loftier: If yce will not belecue that which is familiar and easie to your vnderstandings, what hope of your beliefe in doctrines and stiles about your capacities?

*Doct. 1.*  
The variety of  
doctrines in  
Gods word.

The great choise and varietie of doctrines in the word of God: There are heavenly things, and there are earthly: milke for children, and meate for strong men: deepe waters for the Elephant to swimme in, and shallow foards for the Lambe to wade thorow: There are high mountaines and low valleyes. So sweetly hath God mixed hard and easie together, that hee might provide both against the loathsomnesse of some, that would haue beene cloyed, if all had beene easie; and against the weakenesse of others, that would haue beene discouraged, if all had beene hard. Doeſt thou scorne earthly things? here are heavenly things for thee, if thou haue Eagles wings and eyes. Art thou afraid of heavenly things? here are earthly things wherein thou maist safely conuerse. Why should the Papists driue away any from the Scriptures? Haue they earthly vnderstandings? here are earthly things fit for them. Many places are there in Scripture that are more obuius to the vnderstanding of the plaine Husbandman then of the Scholler, and where the Husbandman must be the Schollers Commentary, as in comparisons drawne

drawne from the Plough, the Flayle, the Fan, &c. wherein many Schollers are ignorant. If the learned man impropriate to himselfe the Scripture, yet the earthly Husbandman will lay claime to these earthly things, as his more proper portion.

Ministers should vse a plaine and familiar stile, attempered to the vnderstanding of the simple: As nurses vse to stammer and lispe with their children; See *Ij. 28. 10. 11.* What an absurdity to haue a golden key which will not open the doore, and to refuse an Iron one that will? The end of all speech is to conueigh our sense to the vnderstanding of those to whom wee speake. As ridiculous to preach to simple people in a darke dialect, as to tell a tale in French to a man that vnderstands onely English. As here direction is giuen to Ministers for the character of speech in generall, so in particular for similitudes, that they should not be darker then the thing it selfe is which they should illustrate, as when drawne from Poeticall Fables, from diuers things in Philosophy, vnlesse they be made easie to the peoples vnderstanding. Similitudes for them must be from common things wherein they are beaten, according to Christs example. If Ministers speake plainely, then doe they also free themselues, and may iustly charge the people not beleeuing; as here Christ does: Otherwise the fault is as much, if not more, in their tongues, then in the peoples eares.

*Dott. 2.*

Ministers must  
descend to peo-  
ples capacities.

VERSE 13. *No man hath ascended into heaven,*

L 4

*but*

*but hee that descended from heauen, the sonne of man which is in heauen.*

Hitherto the interrupted discourse of Christ: Here begins the continued, whereto he seemes to make way *Verse. 12.* for there hee seemes to diuide his whole speech into *earthly things*, whereof hee hath dealt before in his former *interrupted* discourse, and into *heavenly things*, whereof he deales in the *continued* discourse ensuing; for hauing said, *If I should speake heauenly things, Nicodemus* might be ready to thinke, what can you speake heauenly things? Are you so furnished with heauenly Mysteries? I pray let vs heare some of them. Christ therefore in this *Verse* both proues that hee is able, and onely able to deliuer heauenly things, and begins to set downe those heauenly things: *to wit.*

The doctrine { 1. Of his *two Natures*, and their personall union, *Verse. 13.*  
 { 2. Of his *Offices*, { *Prophetically, V. 13.*  
                                       { *Priestly, V. 14. 17.*  
                                       { *Kingly, Ver. 18.*

These are *heauenly* things indeede, in comparison whereof that of Regeneration might be called but *earthly*. And besides the similitude here vsed, *Verse 14.* is not *earthly*, as *Verse 8.* from a naturall thing, but *heauenly* from the brazen Serpent, a diuine institution vnder the Law.

The *Sense.* *No man hath ascended into heauen.* That is, vnderstood heauenly Mysteries, as *Prou. 30. 4.* where *ascending into heauen*, is made all one with *knowing of holy things*, in the third *Verse.*

The

The *Reasons* of the *sense* of this Phrase.

First, because the plot of the Gospell was first drawne in heaven, and lay there hid in Gods brest, *Ephes. 3. 9.* from all eternitie : secondly, because the knowledge thereof brings to heaven : thirdly, because in the learning of it wee must abstract our mindes from all earthly matters, and put on an heavenly disposition of minde, *Psal. 119. 19.*

The first heavenly Mysterie is concerning the Propheticall office of Christ, that hee onely, and none else, is able of himselfe, to vnderstand the Mysteries of Gods kingdome, and so to reueale them to his Church, whereby hee makes good his speech in the former *Verse*.

*Heauen*, that is, the doctrine of saluation, is impenetrable to the wit of man, out of Christ : Wee are all blinde men, groping in the darke, that not onely not finde that they seeke, but fall into some pit, or rush against some post : *Oh how unsearchable are his iudgements, and his wayes past finding out ! Rom. 11. 33. Who is his counsellour ?* None but his Sonne in his bosome. Man can pierce the earth, and the seas, and ascend into the ayrie and starry heauen ; but there is hee at the highest : the third heauen, Paradise, hee cannot get into, and enter into Gods Cabbinet, hee wants a key to open it, *John 1. 18. No man hath seene God at any time, the onely begotten Sonne which is in the bosome of the Father, he hath declared him.*

*Vse 1.* Humiliation euen to those of greatest parts : Though their wit can reach all other things, yet here it is too short. Therefore wee must deny our

*Doct.*

The doctrine of saluation beyond the reach of nature.

our selues, and become fooles that wee may be wise, glorying onely in *Ithiel* and *Veal*, and confessing our bruttillnesse with him, *Prou. 30. 1. 2. 3. 4.* Surely I haue not the vnderstanding of *Adam* in me, neyther haue I learned the knowledge of holy things: who hath ascended into heauen? or who hath descended to impart the secrets there learned? who but *Ithiel* and *Veal*, that is, *Christ*. Wee may quickly, with *Dauid*, see the end of all worldly perfection, but Gods Commandements are exceeding large, *Psal. 119. 96.* Therefore trust not thine owne wit in spirituall matters, but hang on the mouth of *Christ*.

*Vse 2.* Yet here is comfort, that *Christ* hath ascended into heauen, and entred into Gods owne bosome, for this hee hath done for all our benefits. And that which *Maximilian* dying added to this place, vnderstanding it of *Christs* bodily ascension, *No man hath ascended but the sonne of man*, and said hee, *all that beleue in him*, the same is true also vnderstanding it of diuine Mysteries. And in this sense may wee say, as well as *Bernard* in the other; *Et si solus, et profecto totus intrabit, nec os comminuetur ex eo*: Although hee shall enter in alone, yet shall hee enter in whole, neyther shall a bone of him be broken. Now the faithfull are as it were the bones and flesh of *Christ*. As they then by plowing with *Sampsons* heifer, found out his Riddle, so shall we Gods, by consulting with *Christ*: The more interest thou hast in *Christ*, the more shall bee thy liuing knowledge: *The secret of the Lord is with them that feare him, Psal. 25. 14. Shall I hide from Abraham, &c. Gen. 18.* If thou be *Christs*, hee will acquaint



acquaint thee with all necessary truth at least, *Iohn 15. 15.* But what hope can any impenitent sinner haue of any sound knowledge?

The second heavenly Myserie is concerning the two natures, and their vnion in Christ.

1. His *diuine nature* in these words; *He that descended from heauen*: His man-hood was framed in the Virgins wombe; therefore that descended not from heauen.

*Obiect.* The diuine nature, filling all places, cannot be said to descend locally.

*Ans.* True, but because in assuming the humane nature here on earth, there seemed some abasement, and as it were a leauing of heavenly glory, therefore in regard of the assumption of our flesh, he is said to descend from heauen.

2. His *humane nature*, in the words, *Sonne of man*: which shewes that hee was not immediately and miraculously framed by the power of God, as *Adam*, who though hee were man, yet not the sonne of man, but was conceiued of the seede of the Virgin, and so was not onely man, but the *sonne of man*.

3. *The vnion of these two natures* is implied, when hee sayes, *The Sonne of man, which is in heauen*. The humanity of Christ was now on earth, how then can hee say, The sonne of man is in heauen, but in regard of the vnion, whereby it comes to passe? that that which is proper to one nature, is giuen to Christ, denominated from the other: So, *Act. 20.* *God purchased his Church with his blood*, and yet onely the humanitie was passible. The *Lutherans* therefore

therefore can no more by this place proue, that Christs humanitie was in heauen now when hee spake to *Nicodemus* on earth, than by that other place any may proue that the God-head suffered.

VERSE 14. *And as Moses lift vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lift vp.*

VERSE 15. *That whoſoever beleeueth in him ſhould not periſh, but haue eternall life.*

The third heavenly Myſterie tolloweth, concerning the *Prieſtly office* of Chriſt, in offering vp himſelte on the Croſſe, and the benefit thereof to vs, by compariſon to the braſen Serpent. It ſtands thus: As the braſen Serpent was by Gods appointment, liſted vp on a Pole in the wilderneſſe, that the *Iſraelites*, ſtung with fiery Serpents, might by looking on it be healed; ſo muſt Ieſus Chriſt be liſted vp on the Croſſe, that the ſinner ſtung with ſinne, by beleeuing on him crucified, might liue eternally.

In this Compariſon are matched,

1. The *ſtung Iſraelite* and the *guilty ſinner*.

1. As the *Iſraelite* ſtung, had death in his boſome, and lookt for nothing elſe: ſo in the ſame fearefull eſtate is the guilty ſinner, ſtung with ſinne. Hee is the ſonne of death, and abides in fearefull expectation of it, *Heb. 2. 14.* yet here is ſome difference, that this ſting is not alwayes felt of the ſinner, as was that other of the *Iſraelite*.

2. The *Iſraelite* in the deſert wanted all meanes of cure, and had not God appointed that Serpent, they had periſhed: As ſhiftleſſe and helpleſſe is the  
poore

I.  
The ſtung Iſraelite and the guilty ſinner matched in two things.

poore sinner, as wee see in *Adam*, *Gen. 3.* till God shew vs his Christ.

2. *Brazen Serpent* and *Christ*: For,

1. The Serpent was accursed of God; so Christ *Gal. 3. 13.* was made a curse for vs.

2.

2. No likelihood that a brazen Serpent should heale the stinging of a liuing fiery Serpent; nay, some write, that it is deadly for those stung with a Serpent to looke vpon brasle: So it may seeme against reason, that life should come to vs by anothers death, health by anothers sicknesse.

Christ and the  
brazen Serpent  
matched in 7.  
things.

3. The *Brazen Serpent* had the likenesse of a Serpent, but not the poyson: So Christ came in the similitude of sinfull flesh, void yet of all sinne.

4. The *Brazen Serpent* was lifted vp on a Pole: So Christ was likewise lifted vp, first, on the Crosse, in the publique view of all the people: secondly, hee and his Crosse, were, and still are, lifted vp in the publique Ministry, *Gal. 3. 1.* This also Christ seemes to imply here; As *Moses* the Legall Minister list vp the brazen Serpent, so must the Ministers of the Gospell list vp Christ, as it were on high, to be seene of all men: But alas, many list vp themselves, not Christ.

5. As the poyson of a Serpent was healed by a Serpent; so the sinne of man by man, *Rom. 5. 1 Cor. 15. 21.* yet here is difference, that Christ had power in himselfe to heale vs, which the brazen Serpent had not.

6. The *Brazen Serpent* was not the deuice of any Israelite, but of God himselfe: So is the death of Christ the ordinance of God; no man could  
euer

3.  
The Israelites  
looking, and  
the sinners be-  
leeuing com-  
pared in 7.  
things.

euier haue found out such a meanes of saluation.

3. The Israelites *looking* on the Serpent, and the sinners *beleeuing* in Christ.

1. The *Israelite* was healed onely by looking; so the sinner is iustified onely by beleeuing.

2. As looking, as well as the rest of the senses, is a passion, rather then an action; so in Iustification thou art a patient, rather then an agent: thou holdest thy beggars hand to receiue, that is all.

3. The Israelites before they looked vp to the brazen Serpent for helpe, first, felt themselues stung, and secondly, beleeued that God would heale them by that Serpent: So the sinner must first feele himsele a sinner, be burdened and heavy laden, *Mat. 11. 28.* before hee will or can come to Christ: A man that feesles not himsele sicke, seeks not to the Phylitian. Secondly, hee must beleeue that in Christ there is all sufficient helpe.

4. The stung Israelite looked on the Serpent with a pitifull, humble, crauing, wishly eye, weeping also for the very paine of the sting: with such an eye doth the beleeuing sinner looke on Christ crucified, *Zech. 12. 10.* *They shall looke on him whom they haue pierced, and shall lament, as one mourneih for his first borne.* Faith is not a fond fantastick imagination that Christ dyed for thee, but it is an earnest, affectionate, and intentiue fastning of thy minde on Christ, even as the stung Israelite fastned his eye on the brazen Serpent, or as the sicke man lookes on his Phylitian when he desires ease. This Metaphor excellently expresse the nature of Faith; for in the eye is not only contemplation,  
but

but affection, loue, sorrow, desire, expectation. Such a Faith then, as is onely a conceit of the braine is vaine and idle.

5. The Israelite by looking on the brasen Serpent, receiued ease presently, and was rid of the poyson of the liuing Serpent, and so therein was made, like the brasen Serpent, void of all poyson: So the beleeuers, by looking on Christ, is eased of his guilty accusing conscience, *Rom. 5. 1.* and is transformed into the Image of Christ, *2 Cor. 3. 18.*

6. Euen the squint-ey'd or pur-blinde Israelite was healed; so the weake beleuer, being a true beleuer, is healed by Christ.

7. Though the Israelite were stung neuer so often, yet if hee looked vp to the Serpent, hee was healed: As wee are daily stung by sinne, so wee must daily looke vp to Christ crucified: Euery new sinne must haue a freish act of Faith and Repentance.

Yet there are two differences betwixt their looking on the Serpent, and our looking by Faith on Christ.

Yet in two things they differ.

1. By looking they liued, but yet so that after they dyed; but here by beleeuing in Christ, wee gaine an eternall life.

2. They looked on the Serpent, but the Serpent could not looke on them; but here, as thou lookest on Christ, so hee on thee, as once on *Peter*, and on *Mary* and *John* from the Crosse, and thy comfort must rather be in Christs looking on thee, then in thy looking on him

*Vsc 1.* For instruction what to doe when stung

in conscience, and when Death it selfe comes to sting thee, and is in stinging thee: thou must then lift vp the eye of Faith vnto Christ, and hee will cast downe the eye of grace on thee, and driue away all the poyson from thee: thou must then say as *Iehoshaphat*, *I know not what to doe, but mine eyes are lifted vp to thee* lifted vp on the Crosse, and there triumphing ouer this Sathan, and ouer this Death. Many when they are stung by the old Serpent, goe to looke on this idle sight, and that vaine Booke: But this is to put more Serpents into their bosomes to sting them worse. The onely way is to looke on Christ crucified.

*Vse 2.* It is comfort to those that doe beleeeue: No poyson can hurt them, *Marke 16. 18.* They may walke on the Basiliske, *Psal. 91.* As the Israelites might insult ouer the Serpents, when once they had the brasen Serpent; so now may the true beleeeuer triumph in Christ, and may say with *Simmon*, *Lord, now lettest thou thy seruant depart in peace, for mine eyes haue scene that sauing thing of thine*: and with *Paul*, *O Death, where is thy sting?* Be thy sinnes neuer so great, looke on Christ, and thou shalt haue helpe, as they that were stung most dangerously were healed by looking on the brasen Serpent.

*Vse 3.* Tryall whether wee beleeeue in Christ or no, then shall wee finde ease, peace, and comfort of Conscience, and the blessed beginnings of eternall life in vs. As long as the poyson of the old Serpent remaines in men, let them talke of their Faith in Christ as long as they will. If the sting  
of



of the Serpent stickes in thy flesh, thine eye stickes not in Christ crucified.

VERSE 16. *For God so loved the world, that hee gave his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but have everlasting life.*

In the 14. Verse hee had said, that Christ must be lift vp, that is, dye on the Crosse: It might be asked, why must hee? what is the reason of the necessitie? Christ here answeres, the loue of God to the world.

The *Sense.* God,] that is, the Father, as the word is taken when opposed to the Sonne.

*Loved the world.*] By the world I vnderstand mankind, fallen in *Adam*, as *Tit.* 3. 4. 5. it is called *φιλανθρωπία*, not that euery particular man was thus loued; for onely the Elect haue Christ giuen to, and for them: But in giuing Christ for them onely, hee shewed his loue to the whole kinde, which otherwise had perished, and now does not, because some are saued. [*So loued.*] By *loue* vnderstand onely pittie and compassion to poore man in his misery. This affectionate compassion is set forth; First, by comparison of the parties louing and loued: God, most high and holy, loued the base and wicked world. Secondly, by the measure of it: *Hee so loued*, that is, *so* infinitely, *so* transcendently, *so* incomprehensibly. So *Heb.* 12. 3. *Looke on him that suffered such contradiction*; as if he should haue said, *such* as cannot be sufficiently expressed or conceived: And 1 *Iohn* 3. 1. *Behold*

*what loue the Father hath shewed vnto vs.* In such like speeches there is a speciall Emphasis. Thirdly, by the fruit of his loue, it was no lip loue, but a giuing loue, *That hee gaue.* Yea, but some things are not worth the giuing. Fourthly, therefore by the worthinesse of the gift, *that hee gaue his Sonne,* yea, and *his onely begotten Sonne.* And that to stand in our stead, and to dye on the Crosse for vs, as appeares by the 14. Verse. Yea, but though neuer so excellent a gift be giuen, yet if it be not of vse, and profit, to whom it is giuen, it doth not so testifie loue; Therefore, Fifthly, it is set forth by the benefit that comes to vs by it: first, not perishing: secondly, hauing eternall life. But perhaps though this gift brings so great profit, yet they to whom it is giuen, must take some great and extraordinary paines to get it, and then Gods loue is not so great. Therefore, Sixthly, it is set forth by the easinesse of the meanes whereby wee are possessed of the profit of this gift, *That whofoeuer beleeueth.* Yet if this so worthy a gift, of such inualluable worth to the enjoyer, had beene restrained to some few sorts of men, the matter had not beene so much; Therefore, Seauenthly, it is set forth by the vniuersality, that *whofoeuer;* be he what hee will, so he will but reach forth his hand to take this gift, he shall haue it, and all the comfort of it.

*Dott. 1.*  
Onely Gods  
mercy the  
ground of our  
saluation.

The ground of our saluation is onely Gods mercy and compassion towards vs in our misery: This was that which made him send Christ himselfe, the authour and finisher of our saluation. When man fell, Iustice pleaded for his  
ouer-

ouerthrow, but then Mercy pleaded as hard on the other side, and caused God to be affected, not much vnlike to the *Israelites*, in the case of *Beniamin*, like vtterly to be desolated; *How is this come to passe*, said they, *that this day one Tribe in Israel should want?* *Iudg. 21. 3. and how shall wee doe for them?*

So God seeing the ruines of mankinde, in the fall of one man, seduced by the craft of Sathan, with the colourable shewes of good, his bowels earned within him; and, What, said hee, shall one whole kinde of my creatures, and that the most excellent, be thus ruinated? Made I so glorious a creature for no other end, but to be a prey to that heillih *Leuiathan*? Shall the Diuell thus wrecke his malice vpon me, and rob mee of my chiefest treasure? Shall such a fearefull breach among the tribes of my creatures remaine vnhealed, that the head tribe of all should vtterly perish? Thus God stender pittie working in him, set his wisdom on worke, to deuise an happy meanes, so to reconcile Mercy and Iustice in himselfe, that vnhappy man, at variance now with him, might be reconciled, and brought againe into fauour. This is that which is meant, *Tit. 3. 4. When the loue of God to mankinde appeared.* And it is excellently set forth, *Ezek. 16. 6 7.*

*Vse 1.* This must humble vs: There is nothing in vs to moue God to *mercy* but our *miserie*. Away with the pride of the Papist, that talkes of fore-seene merits. No, *God so loued the world.*

*Vse 2.* It is for comfort, and that three-folde: First, that our saluation is certaine, because it is

founded vpon an vnchangeable ground, The loue of God: for alas, how mutable are wee? Therefore the Papists grounding saluation vpon our selues and our owne workes, doe withall teach vncertaintie of saluation. Well might I doubt, sayes *Bradford*, of my saluation, feeling the weaknesse of my faith, loue, hope, &c. if these were the causes of my saluation. Secondly, that if God had pittie towards thee when out of his Christ, and his enemy, what then, now being in Christ, and his son? *Rom. 5.* Thirdly, when thou feelest thy great vnworthinesse, and beginnest to despayre, remember the gracious disposition of God to mercy: when nothing else moued him to pittie man fallen, his owne affection moued him, *Isa. 57. 18. I haue seene his wayes*, to wit, how bad they are, yet will I heale him.

*Dott. 2.*  
Gods loue is  
infinite.

Gods loue is infinite, boundlesse, bottomlesse, passing all knowledge, *Ephes. 3. 19. God so loued*, that is, so immeasurably, so incomparably, that wee can haue no similitude to expresse it by: Therefore *Paul* prayes, *Ephes. 3. 18. that they may be able to comprehend the breadth, length, and depth of this endlesse Mercy.* Wee may quickly wade too farre in other of Gods attributes, as in his Wisdome, to know why hee did this or that, but in his Mercy neuer can wee wade farre enough. This serues for comfort, when Sathan amplifies thy sinnes, and sayes, thou hast so hainously sinned; vnto that so oppose this so of Christ, God so loued. Gods mercy is farre more infinite then mans sin, *Isa. 55. 8. 9. My thoughts [of mercy] are not as your thoughts,*

*thoughts [in sinning], my wayes [in mercy] are not as your wayes [in offending], but as high above them as the heauens above the earth.*

Gods loue shewes it selfe in nothing so much, as in giuing vs Christ to dye for our sins, *Rom. 5.7.8. 1 Iohn 3.16. and 4.10.* In this appeares the *tender bowels of mercy, Luke 1.78.* In Christs pierced side on the Crosse thou must see these bowels naked, as in an Anatomie. God shewed his loue in the Creation, when hee gaue all the creatures to man, but here in our Redemption he shewes vs greater loue, in that hee giues vs his owne Sonne, our Creator.

*Doct. 3.*  
Gods greatest  
loue is in gi-  
uing Christ.

*Vse 1.* Against fond Worldlings, perswading themselves of the loue of God, because of outward belly-blessings: If they felt the waight of sinne, they would know Gods loue could not appeare to them but in Christ, eating them of that burden.

*Vse 2.* It is comfort to the redeemed of Christ, notwithstanding all their afflictions: They haue yet Christ the maine gift. *Dauid*, a king, yet *Pf. 103.* especially magnifies Gods mercy in the remission of sinne. *Rom 8.32. Who spared not his owne Sonne, but gaue him for vs to death, how shall he not with him giue vs all things also?*

Christ is giuen of his Father vnto death for vs: And because what the Father does, the same also doth the Sonne, therefore Christ giues himselfe also, *Gal. 1.4. Which gaue himselfe for our sinnes, &c.*

*Doct. 4.*  
Christ gaue  
himselfe to  
death for vs:

*Vse 1.* Labour wee to be affected with this so endlesse loue both of the Father and the Sonne: Truly God doth exalt his loue above the loue of

And the Vse  
of it.

naturall Parents, *Psal.* 103. 13. *Iſa.* 49. 15. What  
 father would part wholly with his sonne, to giue  
 him as a possession to his friend? But to giue his  
*onely Sonne* to his *emie*, yea, to giue him *to death*  
 for his enemy, this is a loue beyond all loues, asto-  
 nishing the very Angels; and this is that which  
 makes Christ set a *ſo* vpon this loue, *God ſo loued*  
*the world*. God infinitely loues his Sonne above  
 that wee can loue ours, and yet for our ſakes hee  
 puts his deare and onely Sonne to ſuffer that, the  
 thousandth part whereof wee could not endure  
 ſhould be laid vpon the worſt and moſt vngraci-  
 ous of our Children. See how deare thy ſoule  
 was to God, when hee thought not his owne, and  
 onely Sonnes blood too deare a price for its re-  
 demption. Was God ſo affected with *Abrahams*  
 loue, in offering *Iſaac*, onely in the purpoſe, and  
 preparation of his heart; and ſhall not wee be af-  
 fected with this loue of God, in giuing actually his  
 Sonne to the death for vs, baſe and forlorne wret-  
 ches? What benefit would the blood of *Iſaac* doe  
 God? But the blood of Chriſt is of infinite be-  
 nefit to vs. How much more cauſe then haue wee to  
 ſay of God, as God ſayes of *Abraham*, *Gen.* 22. Now  
 I know the Lord loueth me, hauing giuen his owne  
 Sonne; yea, and by oath to binde our ſelues to  
 reflection of like loue in ſome meaſure? But what  
 vrge I Gods example? If we haue yet but ſo much  
 good nature as the cruell cut-throate Publicanes,  
*Mat.* 5. 46. 47. wee cannot but requite loue with  
 loue. But oh the brutiſh and barbarous vnthank-  
 fulneſſe of the world! If a man hauing vnder taken  
 the



the burden of some capitall crime for his friend, and therefore also taken his friends name, and apparell, and so should be content to suffer death for him; what a monster would wee count that man, for whom all this is done, if hee should come forth, and be one of the forwardest to despight this his friend, to scorne him, reuile him, to spit at him, yea, and to be his hangman? And this is that wee doe to Iesus Christ crucified for our sins, whilest still wee continue in our sinnes. What a shame is this, that God should part with his Sonne, and his Sonne with his heart-bloud for thee, and thou wilt not part with thy sinfull delights for him? That thou shouldest loue thy sinne better then God did the life of his Sonne? If this loue of Christ constraine vs not, nothing will. Canst thou doe lesse then giue thy selfe to Christ, when Christ hath giuen himselfe to thee?

*Vse 2.* Here is thy comfort, when thy sinnes presse and pinch thee: Christ hath dyed for thee, yea, hee was giuen to the death for thee by God the Father. What then, though he will not accept of thine owne first begotten, *Mic. 6.* yet he cannot but accept of his owne onely begotten, and which himselfe hath giuen to thee? As *Pilate* presented Christ whipped, to the Iewes, with his *Behold the man*, to moue compassion: so must wee present Christ crucified to the Lord, to moue his compassion to vs; Behold what thine owne hand hath done to thine owne Sonne, and say, *It is enough.*

The fruit of Gods giuing Christ vnto vs, is not perishing in the destruction of hell, and then the

*Doll. 5.*

hauing of eternall life: These are made two distinct benefits. It doth not follow, that if wee be freed from hell, wee are therefore presently possessed of heaven. When thou alledgest for thy selfe against hell claiming thee for her owne, Christ hath suffered for mee these paines: yea, but saith Satan, for all this thou must not looke for heaven: for thou canst not keepe perfectly the whole Law. Then the answer must be: As Christ hath suffered that which the Law threatned, so hath he fulfilled that which the Law commanded; and as by the former he keepes me from perishing, so by the latter hee entitles mee to heaven. By this wee see that without Christ, in our selues, wee are but lost creatures, and that there is no way but perishing for all them that are out of him, as Iewes, Turkes, absolute Papists, and the heathen Philosophers.

The meanes whereby wee receiue this benefit from Christ is Faith; *That whosoever beleeueth.* They are not therefore common to all, but onely to the beleeuer: and Faith is not in all men. By Faith a man is vnited to Christ: Looke then in what estate Christ is, in the same must the beleeuer be, and thence it is, that the beleeuer cannot perish, but must haue life eternall.

Of Faith.

Now in as much as Faith is here made the meanes of this benefit, it will not be amisse a little to consider the nature of that grace.

In the opening whereof briefly consider two things.

- § 1. The *Act*.
- § 2. The *Object* of Faith.

I. The

1. The *Act* of Faith is foure-fold.

1. *Knowledge and Vnderstanding.*
2. *Iudgement.*
3. *Aiudication.*
4. *Apprehension or Application.*

Four Acts of  
Faith.

1. *Knowledge and Vnderstanding* of the Gospel, and the heads thereof; as of Christ, his Natures, his Offices, his benefits. Wee are called *Isa. 55. 1. to come and buy without money*, freely, which is done by the grace of Faith. Now no man will buy hee knowes not what; but we vse to see, and thorowly to looke on things we buy: So here, Knowledge is the beginning of Faith, so that without it a man cannot desire to belecue, *Iohn 4. 10. If thou knewest the gift of God, &c. thou wouldest haue asked of him.* Therefore as Peter ioynes Knowledge and Faith together, *Iohn 6. 69. Wee know and beleue that thou art the Christ:* So, Paul couples Ignorance and Vnbeleefe together, *I did it ignorantly, through vnbeleefe, 1 Tim. 1. 13.* The Popish implicite faith therefore is no better then an vnbeleeuing faith.

1 Knowledge.

*Obiect.* Heb. 11. 1. *Faith is the euidence of things not seene.*

*Ans.* Not seene with the eyes of Reason. Matters of Faith are not discerned by Reason, nor seen with those eyes, yet Faith hath eyes to see them, and therefore is called the *euidence* of them, or *conuincing demonstration*, as the word is, and therefore, *2 Cor. 4. 18.* wee are said to looke on the things which are not seene.

*Obiect.* Knowledge is a reward following of Faith, *Psal. 119. 66.* And this is the difference betweene

betweene Faith and Knowledge, that Knowledge is ground.d on some reason, Faith vpon the bare authority of another.

*Ans. Ephef. 3. 19. Paul prays that they might know the loue of Christ, which passeth all knowledge.* If it passe all knowledge, how then is it to bee knowne? Wee must then distinguish of Knowledge: First, there is a weaker Knowledge, whereby wee vnderstand that there are such things reuealed vnto vs in the word: Secondly, a clearer Knowledge, whereby wee apprehend the things themselues, and how they are. The former must needes goe before Faith, the second followes it in the life to come. Before wee can belecue the doctrine of the Trinitie, the hypostaticall vnion, &c. we must know that such things are reuealed in the word, though the things themselues surpasse our vnderstandings.

1. Iudgement.

2. *Act* of Faith is *Iudgement*, both of the truth, and of the goodnesse of the Gospell: for as *Paul* speakes of the Law, *Rom. 7. I consent to the Law, that it is good*, so doth Faith much more to the Gospell.

3. Adiudication.

3. *Act* of Faith is *Adiudication*, whereby our vnderstandings adiudge the promises in speciall to our selues.

4. Apprehension and Application.

4. *Act* is of the Will, which is *Apprehension* of, and *Adhesion* to the promises. When the vnderstanding hath iudged aright of the promises, and adiudged them to our selues, that they belong to vs, then the Will welcomes them, claspes about them, hugges them, and as it is *Heb. 11. 13.* kisses, and

and embraces them: this action of the Will, meanes the Apostle in that place. When thine heart shall kindly entertaine the promises, and cling about them, then with old *Simeon*, doest thou hold Christ in thine armes. These two last Acts are the very pith of Faith, that which is called *Application*, and *Iohn 1. 12. Receiuing of Christ*. When *Thomas* said, *My Lord, my God*, Christ answered, that hee beleueued, *Iohn 20*. So *Paul* applyes the generall promise, *1 Tim. 1. 15. Iesus Christ came into the world to saue sinners, whereof I am the chiefe*. So, *Gal. 2. 20. I liue by the faith of the Sonne of God, who hath loued mee, and hath giuen himselfe for mee*, where he speaks in the person of all beleeuers.

Concerning this *Application* consider,

1. The *Ground*.
2. The *Meanes*.
3. The *Order* of Gods working it.
4. The *Manner*.
5. The *Degrees* of it.

In which five things.

The *Ground*.

1. For the *Ground*. It is the generall or indefinite promise, made vpon the condition of Faith, concurring with Gods Commandement, bidding mee to apply, *1 Iohn 3. 23. This is then his commandement, that wee beleue in the Name of his Sonne Iesus Christ*: and the conscience and priuitie of hauing this condition of the promise, *to wit*, the grace of Faith. For as vpon this ground, I account the generall curse of the Law my speciall curse, because I finde my selfe breake of the Law, and that it is the condition of the curse: So likewise I account the generall blessing of the Gospell, my speciall

speciall blessing, because I finde Faith in my selfe, the condition of the blessing.

*Object.* It is not so ealie to know wee beleewe, as that wee breake the Law.

*Ans.* True: yet it may be knowne; or else why should our Saviour aske some whether they did beleewe or no? or why doth the Apottle bid vs proue and examine our selues whether the Faith be in vs or no? **1 Cor. 13.** And here because of the diffculty of this Knowledge, God himselfe applieth the promises outwardly in the Word and Sacraments, and inwardly by the testimony of his Spirit.

2. The Means.

2. For the *Means* of it. It is the hearing of the Word, *Rom. 10. 17.* *Faith commeth by hearing.* *Luke 24. 45.* *Then hee opened their understanding,* namely, in hearing him open the Scriptures. This discouers the common faith to be a false faith, because conceiued without the word: It is a bastard Faith, it is not lawfully begotten. Let them neuer profess faith that eyther neglect hearing, or heare irreuerently. True Faith is the daughter of the Ministry, and therefore cannot but reuerence her parent.

3. The Order.

3. For the *Order* of Gods working it. It is thus to be considered: First, the Law presents thee with the sight of thy sinnes and misery: Secondly, it workes in thee compunction and terrour, the spirit of bondage, *Rom. 8. 15.* so that thou cryest out, *What shall I doe, Act. 2. 37.* Then thirdly, the Law is made thy Schoole-master to Christ, and thou beginnest to consider seriously of the Gospell, and the



the promises thereof. Fourthly, vpon this serious consideration, beleeuing that thy sinnes are pardonable, thou conceiuest an hearty hungering after mercy, and afterward Faith to apprehend mercy. Fittly, this thy longing causes thee with a broken and a bleeding heart, purposing no longer to sin, to cry for mercy, and to hold out in crying, with strong sighes and sobes. Sixtly, vpon this followes some quieting of the heart, in some assurance of pardon, and being thus bred, it is confirmed by the frequent vse of the Word, Sacraments, Prayer, and exercises of Repentance, and daily experience of Gods goodnesse. This serues.

1. To stop the mouthes of the Papists, slandering vs that wee teach that a man is presently to conceiue a perswasion that his sinnes are forgiven, and so he hath forgiveness. No, wee teach that a man is to be hammered and humbled by the Law, that hee is to be pinched with feeling his want of Christ, to be exercised with longing desires, and to exercise himselfe in long and many prayers, before hee can haue the least assurance.

2. To discover the false faith of many that neuer were thus handled.

*Obiect.* But I doe not remember the time, that euer I was thus handled successiuelly, haue I not therefore Faith?

*Ans.* If at the present thou seelest these things, or the chiefe of them, it is well: for our Faith is in working euery day, and oftentimes the first beginnings are not so easily discerned: as we discern  
not

not the sprouting of the Plant when it first bud-  
deth, *Marke 4. 26. Iohn 3. 8.*

*Quest.* But is there not Faith till there be some assurance felt quieting the minde ?

*Ans.* Yes, when thy soule is like the thirsty ground in desiring the blood of Christ, then is Faith begunne, then is Christ receiued, though thou feele it not. *Mat. 5. Blessed are they that hunger and thirst.* To eate the flesh and drinke the blood of Christ, is to beleue; but whosoever hungers after his flesh, hath already eaten, who so thirsteth after Christs blood, hath already drunken. Desire of Faith is an argument of Loue, Loue of Knowledge, Knowledge of Experience; for Faith is knowne chiefly experimentally: Therefore *Psal. 34. 7. Come therefore, taste and see how gracious the Lord is.* First, we *taste* before we *see*, feele in our own experience, before wee know Gods sweetnesse. And vnlesse a man by his owne taste, hath felt the sweetnesse of Christ, hee cannot desire him. Pregnant is to this purpose that place, *1 Pet. 2. 2. 3. As new borne babes desire the sincere milke of the word:* but hee addes, *If so be yee haue tasted how good the Lord is.* So that there must first be a tasting of Gods goodnesse, before there can be a desiring: where also note that *desiring* is a property of a new borne babe.

4 The Manner.

4. For the *Manner* how the hand of Faith is to apprehend, and the eye is to see Christ. A point worthy our consideration, that thereby wee may yet better discern true faith from fained. This right manner of apprehension is in fixe points.

1. Faiths

1. Faiths receiuing hand presupposes Gods offering and giuing hand: So that true Faith receiues Christ as a gift out of his Fathers hand. And therefore looke where God hath an hand to giue, there, and there onely hath Faith an hand to receiue. Now Gods hand opens it selfe to giue Christ and his Spirit to vs in the holy exercises of hearing the Word, receiuing the Sacraments, and hearty Prayer: And therefore Faith comes and layes hold on, and receiues Christ in the vse of these. In hearing the Word, and receiuing the Supper, to meditate vpon the promise of mercy, and in meditating to apply: this is the manner of true Faiths applying. Therefore that Faith which apprehends Christ otherwise, in the neglect and contempt of the meanes, is meere presumption, and an idle fancy of a wandring braine. A true beleeuers may apprehend Christ when hee is out of these exercises, yet this apprehension is the fruit of his former vse of these exercises, and it is nothing so sweet as in the vse of these exercises. When wee are in prayer then the Lord sends downe his Spirit, applying the promises, and making vs to cry *Abba* my Father. When wee are in hearing and receiuing, then the same Spirit seizeth on vs, as on *Lydia* and *Cornelius*. Thou that braggest of thy full perswasion, try it by this: Doeſt thou feele that it being but faint and feeble at other times, yet in the Word, Sacraments, and Prayer to receiue notable encrease of strength: Alas, nothing lesse, but rather it is weakned, because the Word it is an enemy to presumption, and therefore shakes it, but

In fixe things.  
1. As God offers and giues.

Differences be-  
tween Faith &  
Presumption.

but a friend to true Faith, and therefore it feedes and fosters it : So that here is a liuely difference betweene Faith and Presumption. First, *Faith* receiues Christ, *Presumption* snatches at him : *Faith* receiues him at Gods hand reaching him forth in the meanes, *Presumption* sawcily and impudently offers to snatch him, not seeing Gods hand open it selfe. Then secondly, presumptuous apprehension is apprehended, arrested, arraigned, as a malefactor, by the ministry of the word, and the winde thereof blowes it downe, as a Spiders web, in which regard the presumptuous beleeuers hates the Ministry; but the true apprehension is cherished, confirmed, and encouraged in the Word.

2. With sense of  
sweetnesse.

2. Apprehension of Faith is with feeling of sweetnesse in Christ and in the promises, and therefore called the *eating and drinking of his flesh*, *Iob. 6.* and Faith is the Palate of our soules mouth, and therefore in this exquisite daintie it must needs finde a speciall sweetnesse, *Psal. 63. 3. Thy louing kindnesse* [apprehended by Faith] *is better then life.* So, *1 Pet. 2. 3. If so be yee haue tasted how good the Lord is. Psal. 34. 8. Taste yee and see how gracious the Lord is*, that is, beleue in him; as appears by the reason added, *Blessed is the man that trusteth in him.* Hence arises the loue and ioy in Christ, as immediate fruits of Faith, *Iohn 8. 56. 1 Pet. 1. 9. Rom. 15. 13.* For as with naturall food is ioyned naturall gladnesse, in regard of the contentment it ministers to the hungry stomacke, *Acts 14. Filling their hearts with food and gladnesse*: so also with spirituall food is ioyned spirituall ioy. And as in eating

eating these earthly meates, whilest in eating wee finde pleasure in them, our affections are stirred vp towards them; so also towards Christ, feeding on him by Faith, so that wee cannot but cry out, oh the sweetnesse of this flesh! and euen desire others to eate of it, as *Paul* did *Agrippa*, and *Dauid* inuiting others, *Psal.* 34. 8. For Faith apprehends the promises, not onely as *true*, and so assents; but as *good* and *sweet*, and so adheres and cleaues vnto them. And as in couenants betweene men, assent is shewed by wishing, *Gen.* 30. 34. so doth Faith in the couenant of grace: And therefore *Heb.* 11. the Patriarches are said to salute the promises. Saluration is with embracing and shewing of affection.

Here is another difference betweene Faith and Presumption: for presumption feels no more relish in Christs blood then in a chip, but true Faith doth, because it felt first the sowrenesse of sinne. It was scorched with the sense of Gods anger, whence comes thirsting after his blood, which is as comfortable as cleare water in drought. Looke with what comfort the condemned malefactor at the gallowes, receiues his pardon, with the same doth the beleeuer receiue Christ.

3. This apprehension of Christ must be with an humbled and contrite heart for sinne: *Come vnto mee*, that is, *Iohn* 5. 35. Beleeue in mee, *all yee that are weary and heavy laden*, *Mat.* 11. And *Zach.* 12. 10. *They shall looke vpon mee, whom they haue pierced, and they shall lament for him.* The eye of Faith is a lamenting eye, a sorrowfull eye: for it

3. With Contrition.

N

behold

beholds Christ pierced with the beleeuers owne sinnes. The Pasceouer was to be eaten with sowre hearbs, and Christ the true Pasceouer with griefe of heart for our sinnes.

4. With Strife,  
and

4. The apprehension of true Faith is with a strife against our owne infidelitie, and Sathans temptations to doubting, and in the end with victory ouer them. Here then are two things: first, *Strife*: secondly, *Victory*. First, there must be *Strife*, because Sathan is an enemy to true Faith, and will oppose it, and God being a friend to it, will by this meanes haue it tryed and confirmed. Here is a difference betweene Presumption and Faith: the presumptuous man brags of his Faith, that it is so strong, that hee nothing doubts of his saluation: the true beleuer, wearyed with continuall doubtings, cryes out, *Lord I beleue, helpe my vnbeliefe*. And hence to the presumptuous nothing more ealie then Faith; to the true beleuer that feesles this conflict betweene Faith and Doubtings, nothing more difficult. Hence Faith is called the *Faith of Gods power*, Col. 2. 12. and wee are said to beleue by Gods mighty power, Eph. 1. 19. whereas there needes no such power to beget a presuming imaginary perswasion. Such ill weedes grow ouer-fast of themselues, and there needes that power rather to destroy it then to build it. Further, Faith is Gods owne worke, and hee loues to haue his workes and graces tryed; and therefore purposely lets Sathan loose vpon vs, to bait vs, and sometimes fights himse fe with vs, as with *Iob* and *Iaakob*. But Presumption being the Diuels worke, hee



hee loues not to try it, leſt hee ſhould marre all, and ſo cauſe men to ſeek for a better grounded perſwaſion. Then ſecondly, Faith in this ſtrife gets the *Victory* ouer all impediments, whereas in the euill day Preſumption receiues the foyle, and giues the preſumer the ſlip in his greateſt neede; and therefore *Iob* 8. compared to the Spiders houſe: But true Faith neuer letting goe her gripe, with *Iaſakob* *Gen.* 32. *wreſtles with the wreſtlings of God, and gets the upper-hand*, as *Rahel* ſpeakes of her ſelfe in another caſe, *Gen.* 30. 8. and ſo *truſts in God though he kill her.*

*Victory.*

5. Faith apprehends Chriſt with the apprehenſion of interiour and dependant promiſes: for looke as God makes his promiſes, ſo Faith receiues them; but God in making his promiſes, knits and tyes the interiour promiſes of the things of this life, to the maine promiſes concerning Chriſt and ſaluation, *2 Cor.* 1. 20. *Mat.* 6. 33. *Rom* 8 32. therefore true Faith ſo receiues them. Here Preſumption is againe conuincd: hee that crakes ſo much of his ſtrong Faith, and aſſurance of the remiſſion of his finnes, how ſhakes hee in time of danger, when outward meanes of preſeruation fayle? whereas if wee did relye on God for our ſoules, much more would we for our bodies, if for our eternall, much more for our temporall ſaluation: for by the ſame Faith that wee liue our ſpiritually, wee muſt alſo liue our temporall life. *Abram* by the ſame iuſtifying Faith whereby hee beleued Chriſts birth, beleued *Iſaaks* alſo, *Gen.* 15. And it cannot be, but if wee beleue that God

5. With apprehenſion of interiour promiſes.

hath giuen vs the greater blessings, wee should thinke hee should deny vs the lesser. How doth he trust God for a Kingdome, that will not trust him for a crust of bread?

6. With Trans-  
formation.

6. This Apprehension must be with transformation of vs into the image of Christ, 2 Cor. 3. 18. *Wee all behold the glory of the Lord, namely, by faith, and are changed into the same Image.* Faith being as powerfull in this spirituall conception to worke in vs the image of the object seene, as phantasie is often in the naturall conception. Meates eaten are turned into the nature of the eaters, here contrarily eaters turned into the nature of meates eaten; belecuers are fashioned according to the Image of Christ: for Faith receiues not a dead Christ, but Christ with his Spirit, a working, a stirring Spirit. *The good ground receiues the seede of the Word, there is Faith, but marke the manner of receiuing, with a good and an honest heart, Luke 8. 15.* This discovers the vanitie of the common faith, so much bragged of, for the power of godlinesse is denyed. The right manner of applying Christ is in applying him to our selues, to apply our selues, with all our desires and endeours to him and his commandements, otherwise we misapply. Away then with that fond, and toppish, phantasticall, idle, doting faith; and here is also the difference betwixt temporary and sauing Faith: Temporary Faith is begotten, not as presumption by fancy, but by the seede sowne, that is, the word, and it brings forth, by vertue of this seed some fruit, but yet the heart is rotten and vnfound, as *Judas* still retained

retained his darling of couetouinesse, in the greatest heate of his profession, and therefore there was no thorow application of Christ, onely some slight taste, *Heb. 6.* not a thorow eating or digestion, a superficially floating in the top of the riuer of Christs blood, no diuing to the bottome that they may be douzed thorowly, not feet only, but hands and head, and all.

5. For the *Degrees* of Application and Apprehension, they are two :

{ *Weake.*

{ *Strong.*

5 The Degrees, which are two.

1. *Weake* apprehension, when a man desires and strues to apprehend and apply the promises, but to his owne thinking cannot : This small faith is called weaknesse of faith, by our Sauour. And it consists in two things.

1. *Weake.*

1. *Want of feeling*, by reason of that little life and spirits that are in it, being but as smoaking flaxe: for the truth is, that Faith when it is weakest apprehends Christ, but it feeles not her owne apprehension : As the Infant hath sense, life, and reason, but discernes not these things in it selfe.

1. For want of sense.

2. *Want of certainty*, by reason it is ouerwhelmed with so many doubtings, so that the youngling in Christ, and the weake beleuer cannot say boldly, *Christ is mine*, and yet neyther dares hee say, *Christ is not mine*. As he cannot boldly challenge Christs righteousness, so neyther can hee wholly deny it to himselfe: for there is a two-fold certainty: first, of *Evidence*: secondly, of *Adherence*. The weake beleuer, though he want the certaintie of *Evidence*,

2. For want of certaintie.

that though the truth of this proposition, *My finnes are pardoned*, be not evident to his vnderstanding, yet he wants not the certainty of adherence, whereby in his will hee stickes and cleaues to the promises, saying still, It is good for mee to cleaue to the Lord: but the certaintie of evidence is so weake and so ouer-mastered by infidelitie, that in this regard this Faith is called *vnbeliefe*; Lord, *I beleene, helpe mine vnbeliefe*, that is, my weake and waue-  
ring Faith, so full of doubting, that it deserues rather to be called vnbeliefe then Faith: for vnbeliefe should be wholly taken away, not holpen.

The Reasons of this weaknesse are two.

1. Want of experience, and therefore it is specially at our first conuersion, when as yet nouices, and are not thorowly acquainted with Gods manner of dealing with his.

2. Violence of Temptation, specially if it preuaile, and cause vs to fall into some more grievous sin: then the Faith before strong becomes weake, as in *Dauids* adultery, and *Peters* deniall.

2. Strong.

2. *Strong* Apprehension when a man hath a sure and a firme gripe of Christ, not onely betwixt his finger and thumbe, as it were, but hath clasped him with both his hands, yea, both his armes, so that hee can say with *Iakob*, *I will not let thee goe*, Gen. 32. 26. And with *Paul*, *Nothing shall separate*, Rom. 8. This is called a *plerophory*, or a full perswasion, as was in *Abraham*, Rom. 4. 21. *Being fully assured*. And it is gotten, when after long practise, and paynes taken in a godly life, and after many obseruations of Gods kindnesse, wee are become experienced

experienced and exercised Christians. See *Psal.* 23. throughout. Now this promise here is made to the first, as well as to the second degree: for weak Faith is true Faith, as well as strong. When a man strives to apprehend, and stretches out his withered hand, desiring hee could apprehend, bewailing the inability of it to apprehend, crying earnestly for mercy, that because hee cannot apprehend Christ, Christ would apprehend him, that because hee cannot apply Christ, Christ would apply himselfe to his conscience; when a man I say, doth but thus much, hee beleeveth, and whosoever beleeveth, shall not perish, but have eternall life.

Thus much of the *Act* of Faith.

2. The *Object* follows. The *Object* of Faith, it is *Christ*; whosoever should beleeveth in *Him*: or the Gospel and the Promises thereof, as *Rom.* 10. It is called *the word of Faith*. Yet first the Promise, and then Christ who is promised as a gift: So in a word, Christ revealed in the promises of the Gospel, is the *Object* of Faith. Wherein is the difference betwixt Faith and the knowledge of Christ in the life to come, which considereth him in himselfe, but Faith beholds him in the glasse of the Gospel, *2 Cor.* 3. 18.

2. The *Object* of Faith.

*Object*. Other things are the *Object* of Faith besides this, even the whole truth of the Bible, as the Creation of the world, *Heb.* 11.

*Ans.* Faith beleeveth the Creation, and all other holy truths, even iustifying Faith: (for of that Faith it seemes the Apostle speakes, *Heb.* 11. both by the end of the former Chapter, and the third verse

of the 11. *by u our elders obtained a good report*) but not as imploying her selfe about them as her speciall object, but presupposing them as necessary antecedents. The reasonable soule in a man doth the same things which the sensitiue in beasts, yet not as her proper and peculiar acts.

*Object. 2.* Iustifying Faith beleeueth other promises besides that of Christ, and saluation by him, as concerning strength in tentations, moderation of afflictions, comforts of this life.

*Ans.* True, but as appendants and appurtenances to the maine and principall promise: for *in Christ*, that is, that fundamentall promise concerning Christ, *all*, that is, the other depending, *promises are Yea and Amen, 2 Cor. 1. 20.* The proper and peculiar object then of iustifying Faith is the Euangelicall promise: other things are beleued, some as necessary antecedents, some as necessary consequents of this. But Faith findes life and saluation, neyther in the histories of the Creation, &c. nor in the Legal commandements, threatnings, promises, but onely in the Couenant of Grace.

This doctrine of the right *Object* of Faith, is to be marked against the Papists cunning, in words saying as much as wee, but in truth denying it. Faith, saith the Councell of *Trent*, beleeueth all things contained in the word, specially that the wicked is iustified by *Grace*. But by *Grace* they vnderstand the habit of Charitie: and this is that, they say, Faith must hold, That when wee haue this grace of Charity, then for it wee are iustified.

And



And so they make Faiths object not Christ, nor his righteousness without vs, but the dignitie of our owne inherent righteousness within vs, contrary to the whole current of Scripture, calling it *the Faith of Christ*, Rom. 3. 22. 26. Gal. 2. 20. Phil. 3. 9.

The persons to whom the benefits of Christs mediatorship belong: To all beleeuers, without any exception of any estate or condition; *That whosoever beleeueth*. None is excluded, but such as excludeth themselves. This is singular comfort in temptation: No matter for thy sinnes, whosoever beleeues in Christ shall be saved. If thou haue beene neuer so great a sinner, yet thou art not excluded, if thou wilt embrace Iesus Christ by a true Faith. This must comfort thee also in thy meane estate in the world, for yet thou art not excluded out of Christ, if thou beleeue in him, be thou what thou wilt. *Whosoever beleeues*, the hainous sinner as well as the lesser; the poore begger, as well as the mightiest Monarch, *shall not perish, but haue life eternall.*

Doct. 7.

VERSE 17. *For God sent not his Sonne into the world, to iudge the world, but that the world through him should be saved.*

This is a further illustration of that said before, that God gaue his Sonne that we might be saved. The reason is from the contraries: eyther he was sent to iudge, or to saue; not to iudge or condemne, for there was no need of that, wee were already all in that estate of condemnation: therefore hee was sent to saue. And withall here is a preuention of an Obiection, that might be made vpon that

that in the former Verse, *God so loved the world, that hee gaue his Sonne, &c.*

*Obiect.* But yet many in the world are damned, and that the more grieuously, because of Christs comming.

*Ans.* Though Christ be a stumbling block to many, and augment their condemnation, yet God sent him chiefly and principally for another end, namely, to saue. That many are not onely not saued, but more fearefully damned by meanes of Christ, it is not from the maine and direct end, God propounded in sending him, but it is accidentally by reason of their owne wilfulnesse in refusing Christ.

The words containe {

- 1. Gods act, The sending of his Sonne into the world.
- 2. The end, {
  - 1. Negatiuely, *Not to iudge.*
  - 2. Affirmatiuely, *To saue.*

1. *Gods act.* God, that is, the Father, *sent his Son into the world.* By *World*, vnderstand the habitable world, wherein men dwell. And the sending of the Sonne into the world, is to be vnderstood in regard of his Incarnation, and the birth of his humanitie, as *John 18. 37. For this cause was I borne, and for this cause came I into the world:* So *Rom 8. 3. God sent his Sonne in the similitude of sinfull flesh* And *Gal. 4. 4. God sent his sonne made of a woman.* In this phrase of sending is implied the ground of Christs calling to the office of the Mediatorship. Hee was sent and authorised by his Father: A thing that all

all of vs must looke to in our callings, especially Ministers.

2. The *End.* Not to condemne or iudge, that is, strictly according to the rigour of the Law; but to saue, to qualifie the Lawes rigour with the Gospels moderation.

*Obiect.* Luke 2. 34. *This Childe is set for the fall, and rising againe of many in Israel.*

*Ans.* For the fall onely occasionally and accidentally.

Wee see here the difference betweene the Law and the Gospell: The Law iudges and deales strictly, but Christ in the Gospell, is not come to iudge, but Grace and Truth is come by Christ in the Gospell, *John* 1. 17. Hence the Law is called the ministry of death, *2 Cor.* 3.

*Obiect.* So is the Gospell to many the saueur of death.

*Ans.* Yet the Gospell hath Grace, and the Spirit accompanying it, and so the disobedience against the Gospell, is not onely against the commandment, but against the Grace and Spirit of God, *Acts* 7. 51. *Yee haue alwayes resisted the holy Ghost.*

See the difference betweene the first and second coming of Christ. In the second hee comes to iudge: in the first not to iudge, but to saue. While the day of grace lasteth, take we the opportunitie: The day, yea, the houre before the day of Iudgement, there is Mercy, but after the sound of the Trumpe, the date of mercy is out.

Wherefoeuer Christ is preached in the Gospell, there are some to be saued: for the maine end why hee

*Dof. 1.*

A difference  
betweene the  
Law and the  
Gospell.

*Dof. 2.*

*Dof. 3.*

hee was sent, is to saue: The preaching of the Gospel presupposes some elect.

*Dott. 4.*

Learn a notable defence against Sathan: When thy sinnes lye heauy on thee, oppose thou this buckler, Christ is come, not to iudge, but to saue, by translating my cause out of the Legall Court of Iustice, into his owne Euangelicall Court of Mercy. Therefore what dost thou O Sathan, dragging me into the Court of the Law? Christ hath remoued my cause thence.

*Dott. 5.*

This being the maine end why Christ was sent, that wee might be saued, let vs take heede wee frustrate not this end, by refusing Gods grace, or turning it into wantonnesse, taking occasion vpon Christs comming, to sinne the more freely, and so to make our Sauour, our accuser and condemner.

VERSE 18. *Hee that beleeueth in him shall not be condemned, but hee that beleeueth not is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.*

Here followeth the fourth heauenly Mystery, concerning the Kingly office of Christ, in iustifying his people that depend on him by Faith, and in condemning the vnbeleeuers. It hangeth fitly vpon the former Verse, eyther as a prooffe, thus: If Christ came to condemne the world, then either the belecuers or the vnbelecuers. Not the belecuers, for *hee that beleeueth shall not be condemned*: Not the vnbelecuers, for *hee that beleeueth not is already condemned*; and therefore the vnbelecuers needed

needed not that any should come to condemne them, and therefore Christ came not to condemne the world. Or else thus, which I take to be the sounder, as a preventing of an Obiection, which might be made against that, that Christ was sent to save the world.

*Obiect.* What then, shall all the world be saved, and none damned?

*Ans.* Hce that beleueth is not, that is, cannot be condemned; but as for others, no such matter: Or thus rather, if Christ be sent to save, how is it, that all are not saved, but many damned? *Ans.* Because onely hce that beleues in Christ shall be saved, and hce that doth not beleue is necessarily condemned.

Here are two heads of doctrine.

1. How the saluation brought by Christ, is gotten of vs.
2. How it is lost.

The first in the former words; *Hee that beleueth in him is not condemned*, that is, by a Meiosis, is absolved, justified, as in the third Commandement, not holding guiltlesse is holding guilty.

The sinner comes to be interested in Christs obedience, and to discharged of his sinnes, and justified, onely by beleuing in Christ. After his cause is removed into the Evangelicall Court, the tryall is by Faith; *Hee that beleueth is not condemned*. Therefore, *Phil. 3. 9.* Pauls labour was, that *hee might be found* (namely, when the search and triall of his cause should be before Gods tribunall) *hauing the righteousness of Christ by Faith.* And,

*Doct.*

Faith iustifics and discharges the sinner.

2. Theß.

*2 Theſſ. 1. 10.* The Lord is marueilous in glorifying the elect at the laſt day, *becauſe the Goſpell was beleeu- ed by them.* That at the laſt day, *Mat. 25.* workes are brought in, it is onely to giue witneſſe of the truth of our plea of Faith. The ſinner pleads Faith, Workes are heard as witneſſes, giuing euidence that this plea is true.

*Uſe 1.* Here is rich comfort to euery beleuer: This is his happy priuledge, that hee is not liable to damnation, that hee is iuſtified in Gods Court from his finnes: for by Faith he is made one with Chriſt, and *Rom. 8. 1.* *No condemnation to thoſe that are in Chriſt.* Chriſt is *iuſtified*, *1 Tim. 3. 16.* that is, diſcharged of thy finnes: Thou canſt be no more called to a reckoning for them then Chriſt can, if by Faith thou haue apprehended Chriſts ſatisfaction. The beleuer may boldly now anſwere the Law, I haue ſatisfied thee to the full, and paid thee euery farthing, becauſe Chriſts ſatisfaction is his. And there is no iuſtice in it, that one debt ſhould be twice paid, one ſinne twice puniſhed. Euery beleuer by Faith is married vnto Chriſt as vnto an huſband: and as in the Law, *uxori ſu non inſenditur*, no man layes his action againſt the wife, but the huſband is anſwerable for the wife; ſo is Chriſt anſwerable for vs. And to him we put ouer the Law. If a beleuer might be condemned, then cyther in the Legall Court, or in the Euangelicall: In the Legall hee cannot, becauſe hee appeales from the ſentence thereof to the Euangelicall: In the Euangelicall he cannot, becauſe there onely enquiry is made whether the appealer doe be'ecue,



beleuee, which once appearing, hee is acquitted and dismissed. As wee see in the poore Publicanes example: being dragged forth into the Court of Iustice, and there cast, yet that sentence tooke no hold of him, because of his appeale to the Throne of Grace, where by Faith pleading nothing but Gods mercy, and his owne misery, Lord be mercifull to mee a poore sinner, *hee went away iustified, Luke 18. 14.* Oh singular comfort! A beleueer may be, and is often accused by Sathan, by his owne Conscience, by the wicked World; for what innocency can stop clamorous mouthes? It is not said, Hee that beleueth is *not accused*, but he is not *condemned*, though accused. And therefore hee may triumph with *Paul, Rom. 8. 33. Who shall lay any thing to the charge of Gods chosen? It is God that iustifies.* Or as *Augustine* reads it interrogatiuely, Shall God that iustifies, or is in iustifying of vs? As if hee should say, if any might, it is God: But hee iustifies vs, and as long as hee iudicially acquits vs, what matter is it what Sathan, or any other say? If the Iudge acquit the prisoner, what matter what the rest of his fellow-prisoners say? This sentence is that which will be a well-spring of comfort in the houre of death, when Sathan will be most fierce and fiery in pleading against vs, He that beleueth in Christ is not, nor cannot be condemned, because hauing satisfied Gods iustice in Christ, he is already acquitted.

*Vse 2.* Let euery one looke to it, that hee doe indeede beleue; else will it be worse with him in the Court of Mercy, then euer it would haue been

in the Court of Iustice : for now hee shall haue double damnation ; first, that pronounced in the Law shall be ratified ; and secondly, more shall be added, for abusing the Court of Mercy by a wrong appeale, and for laying claime to that sweet mercy which hee hath contemned. When men heare this doctrine, that the beleeuers is iustified, they vse to blesse themselues, and thinke they shall doe well, because they make no doubt but they beleue: But if a prisoner knew that the Law would condemne him, and that there is no way to saue him but his booke, hee would be sure that hee could reade, and would trye how hee could reade, and hee would euery day be taking paines to reade, and not, as the world doth in the matter of Faith, content himselfe with an idle imagination that he can reade: And yet sometimes another mans reading saues the prisoner, but here the sinner must be saued onely by his owne Faith. Surely, Christ now the third time, in this short speech, vrging Faith, shewes that it is a farre other kinde of thing, then to imagine, and without ground to thinke that Christ dyed for vs. Therefore Faith being that whereby wee must be tryed in the case of the life and death of our soules eternally, it stands vs in hand to examine our selues of, and to inure and exercise our selues daily, in the serious practise of true Faith. What it is to beleue is partly drawne from Courts of Iudgement : A beleuer is compared to a man that hath a criminall capitall cause to be tryed in the Court of Iustice, where hee is sure to be cast, vnlesse hee can get some speciall

Aduocate

What it is to  
beleue, & the  
practise of true  
Faith in beleue-  
ing.

Aduocate to pleade his cause, or get it remoued into some other more mercifull Court.

1. A man would neuer goe to an Aduocate, nor labour the remouall of his cause, vnlesse hee saw his life otherwise gone: So hee that beleuees in Christ, must first see himselfe no better then a condemned man by the Law, and must be affected with the sense of this condemnation; that so hee may see in what neede hee stands of Christ to be his Aduocate. How doth the world then beleue in Christ, who neuer apprehended seriously the condemning sentence of the Law, which should vrge them to Christ?

2. A man in this case, condemned by the rigour of the Law to dye, would not thinke of vsing an Aduocate, or seeke to appeale to another Court, vnlesse hee saw some hope at least, of helpe that wayes. So here, hee that beleuees in Christ, must assure himselfe of the all-sufficiencie that is in him to saue him, as being the onely Sonne of God.

3. As a man assured of the sufficiencie and fauour of his Aduocate, and of the mercy of the Court whereto hee appeales, goes in humble wise lamenting his state vnto them, as hee stands condemned in the other Court: So, hee that beleuees in Christ, hauing taken notice of Gods mercy in Christ, and in the Euangelicall Court, hee comes with a bleeding heart, and makes his moane, and raps and knockes, and cryes for reliefe, as the condemned prisoner howles to the Iudge for mercy, and hee wholly casts himselfe vpon his Aduocate Christ, despayring in himselfe, and in all other

things besides. As the poore Publican, hauing heard the condemnation of the Law, was so astonied with it, that he smote on the breast, and with a dejected countenance, presents himselfe prostrate before the Throne of Grace, and sayes, Lord, I haue nothing to trust to, but thy mercy; I am worthily condemned by the Law for my sinnes, but I appeale to thy mercy in the Gospell, *Lord be mercifull to mee a sinner*, convicted and condemned. This is the practise of true Faith: from which how farre are our vaine boasters? For it is no easie matter, when a man sees God as an angry Iudge condemning him, then to apprehend his mercy for forgiveness.

The second head of Doctrine, *How this saluation is lost, and damnation incurred*, is in the other clause, *Hee that beleueth not is already condemned.*

And hee is already condemned:

The vnbeleuer  
is already  
condemned in  
three respects.

1. In the Court of Iustice, in the sentence of the Law; *Cursed is every one that abideth not in all things, &c. Gal. 3. 10.*

2. In the Court of Mercy, in the sentence of the Gospell; *Marke 16. 16. Whosoever beleueth not shall be damned.*

3. In the Court of his owne Conscience, as *Paul* sayes of Heretiques, that they are selfe-condemned.

4. In regard of their desert and iustice of God. As wee say of a guilty traytor, hee is but a dead man; for hee is dead to the Law: And so a man deadly sicke, is dead to the Physitian, that sees hee hath death in his bosome. So *Gen. 2. The day wherein thou*

*thou eatest, thou shalt dye*; that is, haue the matter of death in thee.

5. In the beginning of the execution of the sentence, in blindness of minde, hardness of heart, accusations of conscience, &c.

*The Use.* 1. Terrour to the vnbeleeuing impenitent sinner. A Traytor condemned, though hee haue the liberty of the Tower, and may follow his sports there, yet alas what ioy can hee haue, when in the midst of his sports, the King may call him out to the blocke? So God giues the wicked these outward comforts, yet they are but condemned men, and euen in the midst of your iollity, euen this night, O yee fooles, shall your soules be taken away, *Luke 2.* what a desperate madness is it then when men going to the gallows, will quaffe and swagger? Such as are more reasonable, if a man should bid them be merry, and take their sports: They would answer, Alas, how can wee, wee are condemned, and are shortly to dye? How then canst thou thus braue it, when thou art already condemned, and hast one foot in hell? Thou wilt say, Oh the day of Iudgement is not neare as yet; yea, but the sentence then to be ratified, is already pronounced, and that which then is fully to be executed, is already in part begunne. The officers of damnation haue seized on thee, haue bound thee with their cords, and are dragging thee to the gallows, haue set thee on the ladder, put the rope on thy necke, and nothing is now wanting, but thy turning off the ladder.

2. Envy not then the wicked their outward

felicities, for in the midst of them they are cursed, condemned creatures: It is no matter though they blesse themselves, and though the world magnifie them, God hath already condemned them. Therefore such vile persons are alwayes despised in the eyes of the godly, *Psal. 15.*

Christ gives in the next words a two-folde reason of this last proposition, *He that beleeueth not, &c.*

1. Reason is in the end of this 18. Verse. *Because he beleeues not in the Name of the onely begotten Sonne of God.* The reason is drawne from the worthinesse of the person: Hee is the onely begotten Sonne of God. If some Saint or Angell had beene propounded vnto vs for a Saviour, to trust in, wee might haue denyed Faith iustly: But now Gods owne naturall Sonne, God of God, is propounded, it cannot be but an horrible sinne not to beleeue in such a person, so sufficient, and so mighty to saue: for not to beleeue in him, is to disable him, and in effect to say hee is not able to saue vs, there is no such merit in his death, no such vertue in his obedience, and so indeede to deny his God-head.

*Doll.*

It is then Christs God-head which giues that infinite vertue to the obedience of the man-hood of Christ, that it should be auailable for the iustification of all the elect: for this is the ground of faith in Christ, that hee is the onely begotten Son of God.

**VERSE 19.** *And this is that condemnation, that light is come into the world, and men loued darknesse rather then light, because their deedes were euill.*

**VERSE**



VERSE 20. *For every man that evil doth, hateth the light, neyther commeth to light, lest his deeds should be reprov'd.*

VERSE 21. *But hee that doth trush, commeth to the light, that his deedes might be made manifest, that they are wrought according to God.*

Here follows the second reason, why the vnbeleuer is condemned, because hee hates Christ and his Gospell, when offered to him, and preferres his miserable estate of ignorance and blindness, before the knowledge of him. This reason is amplified by the weight of it, compared with the former; But *this is that condemnation*: as if hee had said, Hee deserues condemnation in the other regard, but here is that which further encreases his damnation.

Now here Christ preuents a double Obiection.

1. *Obiection.* Many neuer heard of the Name of Christ; Are they lyable to condemnation for not beleueing in him?

*Ans.* Hee that beleueth not is condemned, for not beleueing in so sufficient a Name as of the onely begotten Sonne of God, but yet so that this Name be named vnto them, that the light shine vnto him: *This is that condemnation, that light is come into the world*, that is, that Christ and his Gospell are reuealed clearly, as the light.

Negative infidelitie is no sinne. They that neuer heard of Christ shall be condemned for their sinnes against the Law, but not for their vnbeliefes because the light neuer came vnto them. Christ here expounding the doctrine of the former *Verse*,

*Doct. 1.*  
Negative Infidelitie is no sin.

that the vnbeleueer is condemned, restraines it to positiue infidelitie of those to whom the light doth shine. It would be iniustice in God to exact more of his creature then hee gaue: Now he neuer gaue any meanes of the knowledge of Christ, to such as neuer heard the sound of the Gospell. A Husbandman might as well expect and exact a crop of Wheat of his ground, hauing sowne no seed in it. It is replied, that it is their owne fault, that God giues them not the meanes of knowledge. I answer, this proues it to be a punishment of sinne, as are all the miseries of this life, but yet no sinne: *Paul is plaine, Rom. 2. 12. The Gentiles sinning without the Law written, shall be iudged without that Law, euen by the Law of Nature, and not by the Gospell.*

*Doli. 2.*

The hainousnesse of positiue Infidelitie.

The hainousnesse of positiue infidelitie, when men haue meanes to beleue in Christ, and yet neglect and refuse him: This is the condemning sinne: *This is that condemnation*, it brings condemnation with a witnesse, with a vengeance, sore and heauy condemnation. We haue examples, in the old World, reiecting *Noah, the Preacher of righteousness* Euangelicall; in the Iewes before Christs comming, mocking the Prophets, *till there was no remedy, 2 Chron. 36. 16.* but specially in the fearfull desolation of the whole Nation of the Iewes since Christ, continuing, together with their vnbeliefe, to this day, *Rom 11. They were cut off through their vnbeliefe.* Incest is an odious sinne; but yet *Herods* contempt of the Gospell, in *Johns* imprisonment, was about his Incest, *Luke 3. 20. Hee added this about*

*above all*, euen *above* his Inceſt. Sodomie a prodigious abomination, not to be named, but yet it ſhall be eaſier for *Sodom* and *Gomorrha* at the day of Iudgement, then for *Capernaum* and *Bethſaida*, and ſuch Cities as haue reieſted Gods grace in the Goſpell, *Mat. 11.* The Reaſons of it are: Firſt, all other finnes haue this remedy provided for them, *The blood of Chriſt*, but no remedy for this, for this ſinne is the reſuling of the remedy. As long as a lickeman reſuſes Phyſicke, and will not endure the ſight of the Phyſitian, what hope can there be of his life? His diſeaſe kils him not, but his obſtinate reſuſall of Phyſicke. Secondly, this ſinne giues God the lye, a thing intollerable amongſt men, and that in the weightieſt matter that can be, ſolemnely confirmed with oath and Couenant. To giue a Prince the lye, though but in a triſle, a haynous thing, what then to giue it God ſwearing in the matter of our eternall ſaluation.

*Uſe 1.* Comfort to the repenting beleeuers, diſtreſſed for his finnes againſt the Law: Faith in Chriſt takes away all our finnes. Nothing condemnes vnder the Goſpell, but the contempt of the Goſpell, and the reſuſall of Gods mercy in Chriſt. No ſinne here but infidelitie, as no righteouſneſſe but Faith: Therefore, *Iſa. 1.* *The Princes of Sodome* are called to the bath of Chriſts blood.

*Uſe 2.* Terrour to the reieſters of the Goſpell, though living ciuilly, and not groſſly breaking the Law: The world will thinke well of them, and they of themſelues, they are no drunkards, ſwearers, murderers, theeuers, Sodomites: No, they are

No damnation  
like that of In-  
fidelitie.

worse, they despise the Gospell, and therefore shall haue farre heauier condemnation: farre better for them neuer to haue heard of Christ. There is no fall into heil like that, which is taken by a stumble at Christ. Oh fearefull must that condemnation be which is pronounced in the Court of Mercy! Wicked must hee be whom Mercy it selfe condemnes. When Mercy condemnes, what would Iustice doe? Now euery vnbe'eeuing impenitent wretch is condemned in the Court of Mercy and of the Gospell. Let not loose lewd people flatter themselves because of the Gospell. This is the matter of their so heauy condemnation.

The Gospell is here compared to light; *That light is come into the world.*

In darknesse two things.

{ *Error.*

{ *Terrour.*

Wee both mistake in the darke, as a friend for a foe, a bulh for a beatt, and vpon this mistaking we are terrified. Thus was it in the darknesse of superstition and ignorance: Antichrist then not being discerned, was taken for a great God, and how was he feared? but now we see him to be a base worme, how do we scorne him and his *bruta fulmina*, which were more feared then the greatest Ordinance? Euery noyse troubles vs in the night, so euery wicked man, who is in the darke, is troubled with the shaking of a leafe, and flies when none pursues, *Prou. 28. 1.* and so *Psal. 91.* wee reade of the terrours of the night. Thus before a mans enlightening, how are death, pouerty, afflictions, through  
our

our mistaking in the darke, feared; but by this light wee see death to be but a sleepe, and all afflictions to be without sting, and so feare them no longer. The light discouers the errour, and frees vs from the terrour. But of this Metaphor more in the 20. *Verse.*

2. *Obiection*, which is preuented, is this: Why should Infidelitie be so sharply punished?

*Ans.* First, by shewing what the vnbeleeuers doe: Secondly, why they doe it.

1. What they doe. *They loue darknesse*, (both Pharisaicall of errour, and Epicureall of sinne) rather then the light, that is, Christ and his Gospell: As the Iewes preferred *Barabbas* before Christ, so they their miserable state of sinne and ignorance, before the state of grace in Christ.

By this see what the beleuer does, and how true Faith is practised: Faith comes vnto Christ, as vnto her Sauour, by comming to him, first, as vnto a light discouering our blindnesse and misery. So that the beleuer must, first, see his darknesse; secondly, hate it; thirdly, see helpe for it in Christ, as in a light; and fourthly, be in loue with this light, preferring it before all things in the world besides. In a word, the beleuer apprehends Christ with an earnest loue of that sweetnesse that is in him, and with a perfect hatred of that miserable estate wherein he was being out of Christ: So *Paul*, *Phil.* 3. accounts his aduantages in Pharisaisme, as losse, as dirt and dung, in regard of Christ.

*Vse* 1. It serues for the discouery of false faith: For, first, thou wilt not come to Christ as vnto a light,

How true faith  
is practised.

light, to see thy misery; thou wilt not see how blindethou art, *Reuel. 3.* thou loathest not thine estate, nay, thou louest it, and when the Gospell comes to shew thee thy misery, with the remedy, thy blood is vp: thou saist it is better to be as thou art and hast beene. Contentation in a mans naturall, brutish, and sottish ignorance is an euident signe of no faith, *2 Theß. 2. 12. not beleenuing the truth, and taking pleasure in unrighteousnesse,* are ioyned together. So likewise when a man professeth the truth, and yet heartily loueth some sinne, and that more then Christ; as *Judas* loued his couetousnesse, and his thirty pieces of siluer better then Christ; *Herod* loued *Herodias* and his Incest better then *Iohns* Gospell; and so *Demas* the world; the *Gadarens* their hogges: for true Faith workes by Loue, *Gal. 5.* yea, it apprehends Christ with a wonderfull extacie of affection.

*Vse 2.* Labour wee therefore to receiue the truth with loue, imprinting the very image of it in our hearts, to feede on Christ with delight, feeling a relish in him, *2 Theß. 2. 10.* that which is there called *louing the truth*, is afterwards *Verß. 12.* called *beleenuing the truth*.

2. Why they doe not loue the light, but preferre darknesse; *Because their deedes are euill*, that is, their whole course and trade of life is set vpon euill, they are workers of iniquitie.

The loue of darknesse, and reiecting of the light, is caused from the loue of the workes of darknesse. A wicked heart set vpon sinne corrupts the head, and makes a man resist the truth.

*Doctr.*

A corrupt life  
breedes a corrupt  
iudgement.



A corrupt life breedes a corrupt iudgement.

*Vse 1.* Not to maruell when we see euen great Clerkes, as at this day in the Church of *Rome*, to maintaine senselesse dotages, and to kick against the Gospel, and men otherwise wise among our selues, to delight to nuzzle themselves in their ignorance, and not to endure the powerfull ministry of the Gospel. It is no newes for a corrupt life and iudgement to goe together: The former must be maintained by the latter. This makes men of corrupt liues strue to blinde themselves, and to put out the very light of Nature, that they might sinne with greater liberty.

*Vse 2.* All men of an euill life are here conuinc-  
ed of Infidelitie: Such will brag of Faith, and of  
comming to Christ, but *hee that doth euill hates the  
light, and come not to it*: Such men outwardly pro-  
fesse the Gospel, but without all loue of it in hart;  
nay, they hate it, and loue vanities and errorrs.  
Oh how many hollow friends hath the Gospel!  
In preparation of heart they are Papists, Atheists,  
any thing rather then true Gospellers.

*Vse 3.* Take we heede of giuing ouer our selues  
to worke iniquitie, if wee would continue in the  
truth: If thou shipwracke Conscience, Faith must  
needes be gone, *1 Tim. 1. 19.* Many lewd loose li-  
uers will brag they will neuer forsake the Gospel;  
yes in heart they haue denyed it already, for their  
workes are euill, and the Gospel fauours them not.  
Louing therefore their sinne, they cannot but hate  
the Gospel that crosses and discountenances their  
sinnes: They are therefore a fit prey for Herelie.

At

At this day what are they that reuolt to Popery, but the very out-casts and off-scourings of our Church, who first turned whoremongers and whores, and then Papists? They doe but now denie with their mouthes, what they alwayes denyed and detested in heart.

*Vse 4.* See how little heede is to be giuen to the iudgement of corrupt & loose men in the matters of Religion, specially in such points as touch their liberty in sinne. Their affection to sinne darkens their vnderstanding: how should they see the light, when they hate it, and shut their eyes against it?

*Vse 5.* Many by this are conuincied to be of euill consciences and wicked men, howeuer their liues be not touched with scandall, as many a Papist and ciuill man. Why so? Because *they hate the light*, they loue darknesse and blindness better then the Gospell: And howsoeuer they pretend many causes why they cannot brooke the truth, as because of the nouelty, and that it is an enemy to policie, &c. yet here is the true cause, *Because their workes are euill.* *Ephes. 4. 18.* Paul shewes that the ignorance and errours of the Gentiles were from the hardnesse of their hearts. Their hearts were hardened by sinne, by long practising of it, and that was the cause they would not admit of the light offered.

That this is the reason why wicked men loue not the Gospell, because their workes are naught, hee proueth, *Vers. 20. and 21.*

1. By the authoritie of a receiued sentence;  
*Euery one that doth euill hates the light, and commeth*

*not to the light.* Some would vnderstand this of the naturall light; and no doubt but Christ might allude this way, but yet the direct meaning seemes to be of the spirituall light: For neyther is the light of the Sunne able to discouer and detect all euill workes, neyther yet is it able to shew that any worke is wrought according to God; Both which are here said of this light.

*Hateth.*] Before it was said, *loued darknesse rather then light*, now more plainly, that they hate the light: To shew, that when men outwardly professe the truth, and yet set their affections on things contrary to the Gospell, as their sinnes, they indeed hate it.

*Commeth not.*] Many wicked men come to the Church, and heare the Word, but not in Faith, not in Loue, not with a desire to see their corruptions discouered, and therefore in coming they come not.

2. By the effect of the Gospell, which is to discouer, conuince, and reprove their sinnes: Now wicked men cannot endure that, and therefore not the Gospell that does this. Hee comes not to the light, lest his euill deedes should be conuincd, namely, to be euill, by that light.

Here are two things.

1. What the Gospell does, detect and manifest sinne.
2. The successe of that it doth, hereby it procures the hatred of euill men.

For the first. It may be asked: How doth the Gospell discouer sinne?

*Ans 1.*

How the Gos-  
pelled outis  
sinne.

*Ans.* 1. In shewing the remedy against sinne, by consequent it must needs shew vs our finnes also. By vrging Christ vpon vs, it shewes that wee are all lost in our selues, and are not able to stand in iudgement before the Lord. Thus the Gospell layes vs flat on our faces.

2. In the infiniteness of Christs sufferings is discovered the humoufinesse of our finnes: For when in the Gospell wee see Gods owne Sonne so fearefully handled for our finnes, (the most dreadfull spectacle of Gods anger against sinne that euer was) wee must needs therein, as in a glasse, see the vgliness of our finnes, that brought such torments vpon so sacred a person as Iesus Christ was.

3. The Gospell sets forth not onely the merit of Christs death for pardon, but also the efficacy of it for the mortification of sinne. And not onely the benefits of his life and death, but also the example, for our imitation. An example farre surpassing the Law, which requires one y the louing of our neighbour as our selues, whereas Christ loued vs about himselfe. How can blacke be better discovered then when laid to white? how can our iustill lues be better manifested, then when compared with the most holy life of Iesus Christ?

*Ite* 1. Ministers must learne how to preach the Gospell, euen so that sinne may be reprobud, and the bowels thereof laid naked, as in an Anatomie, *Heb.* 4. 13. *1 Cor.* 14. 24. 25. And thus thou d men desire to heire. Men are declined, when they thinke the Gospell should preach nothing but pleasing things vnto them: The Gospell

is a light, discovering the wickedness of thine heart.

*Use 2.* Wee that live vnder the Gospell, must live soberly, else the light thereof will shame vs, *Rom. 13. 11. 12. 13.*

*Use 3.* Here is a note to iudge of the true Gospell of Christ: It fauours no sinne, no it conuinces same, and detects it, *1 Tim. 1. 10.* Popery therefore that fauours grosse sinnes, as Iliquocation, murthring of Princes, &c. cannot be Christs Gospell.

*2. Point.* The successe of this discovery. The hatred of the world.

The lot of the Gospell is to be hated of the world, because it disturbs and diseases them in their sinnes. A man desirous to sleepe will haue the curtaines drawne, the light shut out, and no noyse made: So men sleeping in sinne, would not haue the light or noyse of the Gospell come to them to waken them; and if it doe they are as terchy and froward, as men heavy asleep are, when againt them who they are togg'd. The Proverbe here is true, *Truth breeds hatred, flattery friendship.* False religions flatter men in their sinnes, and therefore they are entertained: true Religion and the Gospell detects their sinnes, and therefore cannot be endured.

Hated the lot  
of the Gospell.

*Use 1.* Be not moued at the worlds hatred of the Gospell; Say, hereby rather be assured, that the Gospell is Gods truth, which would cry downe mens sinnes, as preaching world hate done *Demetrius* his trade; and therefore no man will be  
moued

tradesmen of iniquitie are vp in armes against the Gospell, as *Demetrius* was against *Paul*.

*Vse 2.* Ministers that are faithfull must looke for much hatred, because they preach the Gospell, which discouers mens wickednesse: Thus *Ahab* hated *Michaiiah*. The Kings Chappell could not comport with *Amos*. It may be doubred Ministers open not the word aright when wicked men kicke not against them.

*Vse 3.* Yea, let euery Christian looke for hatred, for his conuersation is a light to manifest and make odious the wickednesse of the world, *Eph. 5. 11. 13. Phil. 2. 15.* The Gospell is held forth not onely in Ministers mouthes, but in all godly Christians liues.

3. It is proued, *Vers. 21.* by the contrary; *Hee that doth truth commeth to the light, &c.* and therefore such as loue not the light, must be such as are not doers of the truth, but workers of iniquitie.

Here two things.

- { 1. *Who comes to the light.*
- { 2. And, *why.*

1. *Who comes. Hee that doth truth.*

A notable description of a true Christian; *Hee doth truth*: not onely things in themselues good, but with a good and a true hart. Hypocrites doing good things with rotten harts, doe lyes, *Hos. 11. 12. Ephraim compasses mee with a lye.* If odious to tell a lye, then what to doe a lye? The reall lye is worse then the verball.

2. *Why, or to what end he comes. That his works might*



might be manifeſted that they are wrought according to God, that is, his will and word.

As the Sword of the Magiſtrate, *Rom 13.* is comfortable to the good man, ſo alſo of Gods Word: for it will manifeſt his good workes, and ſo giue him peace of Conſcience. That which ſcaries the wicked from, drawes the godly vnto the Word. The Owle flies from the morning light, which other birds welcome.

Onely the light of the Word manifeſts good workes, and nothing elſe. Therefore contemne we the peruerſe iudgement of the world.

The propertie of a ſincere man, not to feare the tryall of the light, as *Dauid, Pſal. 139. Try mee O God: As the Diſciples, Maſter, Is it I? Rahel* durſt not endure *Labans* ſearch. The deformed Elephant troubles the waters: the bankrupt will not caſt vp his accounts. Try thy ſelfe by this, as the Eagle the baſtard Eagles, by holding them to the Sunne.

Thus much of *Nicodemus comming to Chriſt*, the firſt part of this Chapter. The ſecond followes, *Iohns laſt Teſtimony of Chriſt*, from the 22. Verſe to the end.

*Doct. 1.*

*Doct. 2.*

*Doct. 3.*

*Iohns laſt Teſtimony of Chriſt.*

IN it conſider, { 1. *Occaſions* of the Teſtimony.  
                          { 2. *Teſtimony* it ſelfe.  
*Occaſions* are, { More remote.  
                          { Nearer.

P

Remote.

*Remote.* First, Christs comming into *Judaa*: secondly, baptizing there: and thirdly, at the same time that *Iohn* baptized not farre off.

For the first.

**VERSE 22.** *After these things, came Iesus and his Disciples into the Land of Judaa, and there tarried with them, and baptized.*

*Obiect.* Christ was in *Judaa* before being in *Ierusalem*.

*Ans.* First, *Ierusalem* properly is in *Beniamin*: Secondly, not said, *into Judaa*, but *into the Countrey of Judaa*: So the chiefe Citie of a Countrey is opposed to the rest of the Countrey; as if a man should say, He went from *London* into *Middlesex*.

For the second, it is in the same *Verse*.

*And baptized.*] How he baptized, see *Chapt. 4. 1.*

*Obiect.* The institution of Baptisme seemes not to be till after the Resurrection, *Mat. 28.*

*Ans.* That was for the extending of it to all nations, euen to the Gentiles.

Wheresoever wee become, wee must spend the time profitably, that wee may say, here and there haue wee beene; thus long haue wee stayed, and spent our time thus and thus: as here it is said of Christ, *hee came into Judaa, and baptized.*

For the third, *Iohns* baptizing at the same time.

**VERSE 23.** *And Iohn also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.*

*Doct. 1.*

*Iohns* Baptisme in substance differed not from Christs:

Christs: for then Christs Baptisme, of another sort, power, and spirit, being erected, *Iohn* should haue cealed, and not haue kept them to Acornes, when they might haue had Wheat else-where.

*Iohns Baptisme and Christs differed not in substance.*

In that *Iohn* gaue not ouer his ministry, for all that Christ was risen, and that with greater successe and approbation: Men of lesser gifts must learne not to be discouraged, when those of greater parts and sufficiency come forth. Many are of this minde, *aut Caesar, aut nullus*, eyther chiefe or none: But yet the Moone and lesser Starres set not presently vpon the rising of the Sunne, though obscured therewith.

*Doff. 2.*

This baptizing of *Iohns* is set forth.

1. By the circumstance of place, *in Enon besides Salim*, and the reason why there, *because there was much water*: which shewes, that then in Baptisme they vsed the rite of douling, which was more significant, and apt for those Countreys, and persons that then were baptized: but in our colde Countreys, and that in Infants Baptisme, wee are not so tyed.

2. By the successe; *And they came, and were baptized.*

*Obiect.* This was implied before, when said that *Iohn* baptized.

*Ans.* There was noted *Iohns* readinesse to doe his duty; here the peoples forwardnesse, and so the successe of his ministry, that they continued to present themselves vnto him.

There ought to be a mutuall readinesse both in Minister and people: Sometimes Ministers are

*Doff. 1.*

ready and not hearers ; sometimes goodly heapes of people gathered together, and no Preacher: The haruelt great, and no labourers.

*Dott. 2.*

The excellency of choyse instruments hinders not Gods blessing vpon inferiour instruments: which as it is true in other professions, so especially in preaching, when sincerely performed. Though Christ open his schoole, yet *Iohn* wants not his auditors.

3. By the reason why hee still baptized.

*Dott.*  
Doe good  
whilst we  
haue liberty.

VERSE 24. *For Iohn was not yet cast into prison.* Whilst wee haue any liberty to doe good, and are not violently detained, wee should continue doing of it: As *Iohn* did, till the prison abridged him. Many a Minister is kept from doing his duty, not by the prison, not by sicknesse, but by worldlinesse, lazinesse, and by no other prison, but that of an hard and vnwilling heart. How dolefull will the prison, sicknesse, and death be, when Conscience shall pinch vs for our libertie, health, and life abused? Wee may therefore iustly vse the argument of the Epicure, *Eccles. 9. Whatsoener thine hand findeth to doe, doe it with all speede, because there is no knowledge, wisdom, nor inuention in the graue, whither thou goest.* But here is that which addeth weight vnto it, that before wee come into the graue, wee may come into the prison, into this or that strait, that shall disable vs almost as much as our graue: And therefore whilst wee haue any abilitie or opportunitie, in any kinde to glorifie God, let vs not be negligent, but say with the Psalmist; *As long as*

*I haue any breath I will praise the Lord:* And with that valiant Captaine, that defended the ship with his left hand when his right hand was cut off, and with his teeth when his left hand was gone; if we are disabled one way for doing good, let vs try what wee can another. If our tongues faile vs, vse we our pens, our hands, our gestures.

The *nearer Occasions* of *Iohns* Testimony follow. They are:

1. A *Dispute* betwixt *Iohns* Disciples, and the Iewes.
2. A *Complaint* put vp to *Iohn*, by his Disciples.

The first is set downe.

VERSE 25. *Then there arose a question betweene Iohns Disciples and the Iewes, about purifying.*

Where consider:

1. Who dispute and contend together: *Iohns* Disciples and the Iewes, that is, such as were initiated into Christs schoole by his Baptisme.
2. Whereof. Of *Purification*, that is, of Baptisme, as appeares in the next *Verse*; the question being whether *Iohns* Baptisme were not to be respected aboue Christs.
3. The Originall of the contention. It was *in* *the* *disciples*, from the Disciples of *Iohn*, instigated by a carnall affection to their Master.

No new thing then, euen among the purer professors of Religion (such as were *Iohns* Disciples and Christs) to heare of Controuerfies in matters of Religion, where especially they should agree. Thus was it among the *Corinthians*, 1 *Cor.* 3. This is

*Doct.* 1.

Dott. 2.

the fruit of that carnality that still sticks in the best. Oftentimes in contentions the lesse able part is more daring and prouoking: As here *Iohns* Disciples that were the weaker side, giue the first onfet. So *Sarah* sets vpon *Abraham*, *The Lord iudge twix mee and thee*, when her selfe was in greatest fault.

Dott. 3.

The truth of *Salomons* Prouerbe, *Onely by pride man makes contention*. These men thought *Iohns* ministry and Baptisme disgraced by *Christs*; and their Masters disgrace they tooke to redound to themselves: And hence growes this quarrell. Selfe-loue is a make-bate: Humilitie a great preseruer of peace. Humilitie seekes the lowest place, for which none will striue, and so enioyes peace.

## 2. The Complaints is set downe.

VERSE 26. *And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witnesse, behold, he baptizeth, and all men come to him.*

These daring combatants hauing receiued the foyle, now come complaining to their Master, and goe about to incense him against *Christ*. They complaine, first, that hee baptized, that is, erected a ministry: secondly, which specially galled them, that all men followed him. They amplifie the fact as very haynous, first, because this man ere-whiles was but an auditour of *Iohns*; *Hee that was with thee*: secondly, because whatsoeuer credit he had, hee had got it by *Iohns* meanes; *Hee to whom thou barest witnesse*: and therefore they seeme to taxe him of vnthankfulness, that being thus beholding



ding to *Iohn*, he should yet thus goe about to ouertop him.

See how carnally affected euen the godly sometimes are in things spirituall.

1. In spirituall gifts. They would haue a Monopoly of them, and ingrosse them all to themselves: As here *Iohns* Disciples would haue the gift of the minitry to relide in *Iohn* alone: So would *Iosha* haue had Prophecie rested onely in his Master *Moses*, and therefore complained to him when *Eldad* and *Medad* prophelied, *Numb. 11.* So the Disciples to Christ, *Master, there is one casteth out Diuels, and followes vs not.* But this spirit of Enuy is not so much in sauing graces of Faith, and Repentance, &c. as in common graces, as Prophecie, Miracles, vtterance, which procure admiration and applause in the world: Which shewes our corruption, that desire these rather then the other, which Christ perceiuing in his Disciples, willed them not to reioyce in casting out of Diuels, but in their election, *Luke 10.*

2. In the successe of these gifts. We would haue all the successe our selues. Though God be glorified neuer so much, yet if it be by others, and wee haue no hand in it, all is not well then: As they, *Iudg. 12. 1. Why wentest thou forth to warre, and calledst not vs?* A signe wee preferre our owne glory before Gods, and reioyce not sincerely in the glory of God; for then wee should reioyce when others glorifie him as well as our selues: As *Paul* did, *Phil. 1.* But what a grosse corruption is this? Say these men should haue gone to God with this

*Doct.*

The godly haue oft carnall affections in things spirituall.

And that,  
1. In their gifts

2. In the successe.

complaint, as they did to man; as indeede in a righteous complaint a man may as well goe to God as to man: had not this beene a fore accusation; Lord, such a man gathereth a people to thee? As it to the Lord of the haruest a man should complaine, Sir, such a one reapeth painefully in thy fields, and gathers in twise so much as I doe into thy Barne. Would not the answer be? Well, hee shall be twise so well rewarded as thou.

Now followes the *Testimonie* it selfe: Where,

§ 1. Hee labours to quench their enuy.

§ 2. Perswades them to the imbracing of Christ.

The former hee doth, *vers.* 27. 28. 29. 30. by diuers arguments. An argument of great humilitie, and modestie in *John*, arising from a thorow knowledge of himselfe, not to be mowed with these temptations of his Disciples thus pricking him forwards. Here is our triall, when wee can stand out in temptation.

1. Argument *John* vses to quiet their enuious hearts is set downe.

VERSE 27. *John answered, and said, A man can receiue nothing, except it be giuen him from heauen.*

*Nothing.*] Neyther any grace to doe good, opposed to, *Hee baptizeth*; nor successe in the vse of the grace, opposed to, *And all men follow him.*

*From heauen.*] That is, from God. A Metonymie of the subiect: as Hell is put for the Diuell, *1am. 2.* The force of the Argument is this: If whatsoeuer grace any man hath for any calling, and whatsoeuer successe hee hath in the execution of that calling

calling be measured out to him by Gods owne appointment, then it is in vaine for you to grieue, that Christ is in the Ministry as well as I, and greater in his Ministry then I : for whatsoeuer hee hath this way, God from heauen disposes it to him : who then can make it lesse? And that smaller measure which I haue, is likewise by the same hand disposed to mee: who then can make it more?

A notable remedy for enuy, to consider, that wee picke a quarrell with God, *Mat. 20. Is thine eye euill, because I am good?* Are yee angry (saith *Iohn* in effect) that Christ baptizeth, and that with such successe, with such credit and esteeme? See with whom yee are angry; euen with heauen, whence the Spirit descended vpon Christ, to fit him for this calling. Doe all men follow him? But who sends them? Can hee helpe it? Doth hee entreat them? Doth hee seeke them, as Tradesmen doe Chapmen? Are all mens hearts in Gods hands, and doth not hee incline them to affect one man more then another?

It teaches vs not onely, not to enuy, but to loue, reuerence, and to honour such as are graced with good gifts, and are blessed with singular successe in their callings, and haue great authoritie in the hearts of Gods people: for this comes to them from heauen. Heauen smiles on them, and shall any on earth looke awry on them? Doth God set the seales of his Love vpon them, and shall wee of our Malice?

Learn wee to bridle and repress our ambition, and learne wee humilitie, and contentation with

*Dott. 1.*

A remedy against Enuy.

*Dott. 2.*

*Dott. 3.*

Humilitie and  
contentation  
must goe with  
our gifts.

our gifts and callings, and with our degrees in our callings. We cannot with all our adoe wring these things from God against his will. And as of the stature of bodily height, *Mat. 6.* so may it be said of our credit, estimation and authoritie; *Which of vs by taking thought can adde one cubit to his stature?* for the measure is set downe in heauen. Many a man as great in pride, as hee is small in desert, desiring to be in account & request as well as others, what adoe keepes he? hauing but a wooden head, and a leaden heart, yet hee will helpe it out with a brazen face, in an audacious masterlinesse, and with a golden hand, with *Simon Magus*, beare downe all with large proffers: As though the contrary were here true, to that which Christ sayes, That a man can receiue nothing vnlesse it be giuen him from beneath, out of the bowels of the earth, where is the veyne of gold and siluer. But alas, a dwarfe is a dwarfe, though hee stand vpon the top of the highest mountaine; and a gyant is a gyant, though in the lowest pit. Though men by intrusion and base Arts, might climbe vp into callings they are not fit for, yet they can receiue no true greatnesse, vnlesse it be giuen them from heauen: Therefore the way is for a man to humble himselfe, and deny himselfe before heauen, to cry vnto heauen, and not to barke against heauen. As long as *Rahel* iangled with her husband, and with her sister, in her barrennesse, shee could get nothing, till shee fell to humble and repenting prayers, *Gen. 30. 22.* Though some of meaner parts then thy selfe, haue in the same calling wherein thou art, greater

greater successe then thy seife, yet here is that which must huih all; not onely mens gifts, but the successe of their gifts is measured in the heauens. And God sees iust cause to grace with successe lesser gitts sometimes aboue the greater, perhaps because hee sees greater sinceritie in the lesse; which as it made the Widdowes mite heauier then the talents of the Pharisees, so likewise it makes the Badgers skinnies and Goates hayre of meaner Ministers, more pretious and acceptable in the Lords Temple, then the Jewels and pretious stones of more learned ones. Let it not trouble thee that thou art no greater, no more respected, thou hast and shalt haue the measure God hath mete out for thee. So *John* here satisfies his Disciple repining, both that they wanted, and another had. If another haue, God hath measured, and hee measuring hee cannot but haue. If wee haue not, God hath not measured, and hee not measuring wee cannot haue. Who are wee that wee should fight against God?

Men that are graced with excellent both gitts and successe in any calling, must neyther thanke themselves for their gifts, nor their gifts for their successe; not sacrifice to their owne Net, but remember this golden sentence of the Baptist; *A man can receiue nothing, except it be giuen him from heauen*: They must therefore thankfully and humbly acknowledge Gods blessing, and thereby both encourage themselves to a faithfull continuance in their calling, and comfort themselves against the malice and enuy of the vngodly.

*Doit 4*

2. Argument of *Iohn* is laid downe.

VERSE 28. *Yee your selues are my witnesses, that I said, I am not the Christ, but that I am sent before him..*

The Argument is drawne from his owne former doctrine. As if he had said, Haue I not taught before that I was not the Christ? Should I now so grossly crosse mine owne doctrine, in preferring my selfe before Christ? Should I destroy that which I haue built? and this Argument is confirmed by their owne testimony, *Yee your selues are my witnesses.* Where there is a secret retorting of that argument of theirs; *To whom thou barest witness:* As if hee had said; What will yee get by my witness of this man? Know yee well what it was? Was it not this, that I was not the Christ, but hee?

## Doct. 1.

The word not understandingly heard, is yet enough for conuiction.

The Word of God, though not vnderstandingly heard, as fit, yet is enough for conuiction: As here; *Iohns* Disciples did not so well marke and conceiue of his testimony of Christ what it was, onely thus much they remembred, that hee had giuen some testimony to him: So *Festus, Act. 25. 19.* could say of *Pauls* preaching, that hee spake of one *Iesus* once dead, but now aliuie, and that was enough for his condemnation: So the ignorant blockish people at this day, when they can but say thus much of a Sermon, The Preacher talked of God and of Christ; this shall be enough for God to say, *Out of thine owne mouth will I iudge thee, O thou euill seruant.*

## Doct. 2.

Fit it is for Ministers so to remember their owne doctrine, that they may maintaine an harmonie betwixt



betwixt it and their liues, lest that (which is monstrous) their tongue be bigger then their hand, and so there be place for that reproofe, *Rom. 2. 21.* So that if any should come to vrge them to this or that, they may say, you know I haue taught to the contrary, and so being witnesses of my doctrine, you would all be witnesses against my contrary practises.

Good for Ministers to remember their owne doctrine

Ministers should so conuerse in their doctrine, that it may beare witness against the faults of their hearers, commonly imputable to their teachers: That this may be their comfort with the Baptist; No such thing learned they of mee; nay, I can appeale to their owne consciences, that I haue taught them the contrary.

*Doct. 3.*

3. Argument is laid downe.

VERSE 29. *He that hath the Bride is the Bridegroome: but the friend of the Bridegroome, which stands and heares him, reioyes greatly, because of the Bridegroomes voyce. Thus my ioy therefore is fulfilled.*

The Argument is this. I haue cause to reioyce for this you tell me, and therefore not to be sorry. The *Antecedent* is thus proued: The friend of the Bridegroome, that labours to worke the maides affections to him, hath cause to reioyce when his paines take successe, and hath brought the matter so farre, that now hee may stand and see the two parties taking louingly together: But Christ is the Bridegroome, who is to marry his Church as his Bride; I am onely the friend of the Bridegroome, &c. *Therefore is my ioy fulfilled.*

In

In the words there are three things.

1. Christs Priuiledge.
2. The Churches Priuiledge.
3. Ministers both } Priuiledge,  
and  
Duty thence ensuing.

1. Christs Priuiledge. *Hee is the Bridegroom that hath the Bride.*

*Doctr.*  
Christ alone  
the head and  
husband of his  
Church,  
And that by a  
double right.

Christ alone is the head and husband of the Church : This is proper to Christ alone. A Bride hath but one Bridegroom, a Wife but one Husband : So one Church but one head, which is the Lord Iesus, *who is the head of his Church, and the Saviour of his body, Eph. 5. 23 Col. 1. 18. And. Hos. 1. 11. The Children of Israel shall be gathered together, and appoint themselves one head. Christ alone hath the honour of the Bridegroom.*

Christ hath the right of an espoused husband to the Church.

1. Of Redemp-  
tion.

1. By vertue of Redemption, as hee hath redeemed his Church. For looke as the Israelites had a right to the marriage of their redeemed captiues, *Deut. 21.* so Christ hauing redeemed vs from the bitter and seuer husband the Law, *Rom. 7.* he hath thereby a right to espouse vs to himselfe.

2. Of spirituall  
Propagation.

2. By vertue of a spirituall kinde of Propagation, whereby the Church springeth out of the side of Christ dead on the Crosse, as *Eue* out of *Adams* side sleeping. Lookethen as *Adam* had right to *Eue* aboue any other, though there had beene neuer so many men, because hee could say, *This is flesh of my flesh, and bone of my bone,* so by the

the same reason hath Christ a peculiar right to his Church, which is *of his flesh*, and of his bones, *Ephes. 5. 30.*

*Vse.* This then serves to behead that man of sinne, who claymes a head-ship ouer the Church, and discouers the Church of *Rome* not to be the *Bride*, but the *Whore of Babylon*; because shee hath entertained another head and Bridegroom, that triple-crowned Antichrist.

2. The Priuiledge of the Church. Shee is the *Bride*.

See the neare vnion betweene Christ and the Church. It is not an imaginary, but a true, reall, a marriage vnion: Hee is the Bridegroom, and she is the Bride. Here is the priuiledge and happinesse of the Church, Christ and the Church are as neare as man and wife: and how neare that is, wee may see, *Gen. 2. 23. 24.* To which answers that *Eph. 5. 30. 31. 32.* And therefore as in marriage to shew the nearnesse of it, the name of the husband is giuen to the wife, *Isa. 4. 1. Onely let vs be called by thy name*: so here, from this neare vnion it is, that the name of Christ is giuen to the Church, *1 Cor. 12. 12. Euen so is Christ*, that is, the Church, the body of Christ.

*Vse 1.* Behold here the great honour of the Church. As it is proper to Christ to bee the Churches head, so to the Church to be Christs Bride, *Isa. 54. 5. Hee that made thee is thine husband, &c. Reuel. 21. 9. Come, I will shew thee the Bride, the Lambes wife. Hos. 2. 19. 20. I will marry thee, &c.* Marriage in it selfe is honourable, *Heb. 13.*  
how

*Doct.*

The neare vnion betweene Christ and his Church.

how much more when to such an honourable person? this is a double honour. It was a great honour to *Abigail* to be *Dauids* wife, to *Esther* to be *Ahasbuerush* his Queene; but this honour to be the wife of the Sonne of God, surpasses them both. Greater loue, greater honour then this, can no man shew at any time.

The endlesse  
and pure loue  
of Christ in  
the spirituall  
marriage.

*Vse 2.* It magnifies the endlesse loue of Christ towards his Church, that hee should so loue vs, as to make vs his beloued Spouse. All considered especially, for so shall wee finde Christs loue to be pure loue. Men marry commonly either for beauty, or person, or wealth, or parentage. Beauty often swayes mens affection, where nought else: And where beauty and person are wanting, yet wealth and riches will mend all; These are strong incitiues and attractiues of mens affections: Yet where all these are wanting, yet sometimes good manners, education, nurture, and grace are meanes to make women gracious in mens eies, and these are spokesmen to wooe for them: All these, or some of these commonly are the cement of mens affections. But behold, Christs loue is pure loue, we had nothing in vs to moue him, or winne, or wooe him, neither person, parts, portion, beauty or grace in vs to draw his affections, *Hos. 2. 19. I will marry thee vnto mee in mercy and compassion.* His owne mercy was our spokesman; his compassion of our wooed for vs. Not our parentage, *Ezek. 16. 3.* not our wealth or credit, *Ezek. 16. 5.* not our beauty. See what goodly fayre pieces we were, *Ezek. 16. 6.* In euery one argument of loathing, and cause of distaste.

distalte. Hee loued not vs becaufe wee loued him first, for wee hated him: not for our portion, for wee were miserable, and poore, and naked, *Reuel. 3.* Not for our beauty, for wee were *blinde, Ren. 3. 17.* and *bloudy, Ezek. 16. 6.* The Papists would haue vs come like craking dames, that vse to vpbraid their husbands with their great portion, and wou'd not haue vs make our selues so ill-fauoured and poore as wee doe: they would finde somewhat in man that might make him gracious in Christs eyes: But this is to derogate from Christs loue; the more merit wee plead, the more wee diminish his loue.

But for the further opening of this doctrine, and that wee may see both Christs loue, and our owne happinesse, the more, consider these three things.

1. How this Contract and Marriage is made vp.
2. The Dowry in this Marriage on Christs part.
3. The Duties on the Churchs part, to which this honour and marriage bindes her.

For the first. This Marriage is made by the mutuall consent of both parties, both the Bridegroom and the Bride. In euery lawfull Marriage is required the consent of the parties, without which there is but a nullitie. The like consent is betwene Christ and his Church.

1. Christ shewes and giues his consent two wayes: First, by assuming our nature, that so there might be a congruities and correspondence betwene him and his wife: So in Marriage there must be a congruities of natures, that there may be a congruities of affections. Therefore hath Christ taken our nature and our flesh, that hee

Three things  
considerable  
in this marriage.

1. How this  
contract and  
marriage is  
made vp.  
And that is,

1. By Christs  
consent, mani-  
fested.

1. In the as-  
sumption of  
our nature.

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might

might become our husband, according to that *Heb. 2. 11. For he that sanctifieth, and they which are sanctified, are of one*, that is, of one nature: *wherefore hee is not ashamed to call them brethren*, because hee is of the same nature. So may wee say, hee is not ashamed to call vs his *Bride* and beloued Spouse: nay, hee is willing to doe so, hauing testified his willingnesse by taking our nature. Secondly, Christ shewes his consent, as by taking our nature, so by giuing vs his Spirit. This is Christs louetoken, by which hee witnesseth his affection. Hence his Spirit is called a *seale* & an *earnest penny*, *Eph. 1. And 1 Iohn 3. 24.* Hereby we know that he dwelleth in vs by his Spirit which hee hath giuen vnto vs.

2. In giuing vs his Spirit.

2. By the Church's consent in Faith.

2. The Church and the faithfull testifie and giue their consent by the grace of Faith. This is the hand which wee giue to Christ, whereby wee wed and handfast our selues to him, *Iohn 6. He that eateth my flesh*, that is, hee that beleeueth in mee, *dwelleth in mee, and I in him*. Both these bonds of the Spirit, on Christs, and of Faith on our part, are laid downe together, *Phil. 3. 12. If that I may comprehend that, for whose sake I am comprehended.* Wee comprehend Christ by our Faith, and are comprehended of him by his Spirit.

2. The Dowry, which is

2. Thing. The Dowry wherewith Christ doth endowe vs, and the ioynture whereinto hee doth estate vs. And this is that which will serue to set forth the great honour done to vs in this marriage. And herein doth this excell all earthly marriages, for in them the husband doth endowe the wife but



but with his thirds, or else if with all, yet but with all his *worldly* goods: But Christ endowes vs with more, with a most rich and excellent dowry. In generall this dowry is *All things*, 1 Cor. 3. 21. 22. 23. *All things are yours*: But how? *you are Christs*. For as in marriage there is both communion of bodies and goods: So here, *Wee are members of his body, of his flesh and bones*, Ephes 5. And hauing communion of his body much more of his goods, Rom. 8. 32. *How shall he not wish him giue vs all things also?* That Maxime of the Lawyers, *Mulier fulget radys maris*, The wife shines with her husbands beames, is most true in this marriage, we being marryed vnto him, wee hereby shine with the beames of his iustice, holinesse, riches, graces. Whatsoeuer the husband hath, the wife hath: Their riches common, their children, bed and boord, house and home; so that as *Luther* sayes, there is nothing differences man and wife, but onely sexe: So in this marriage with Christ, whatsoeuer is his is ours, his treasures, riches, beauty, kingdome, all, all is ours. In particular, hee doth endowe vs with a double dowry.

1. Heavenly, inward and spirituall goods.

2. Outward and temporall goods.

1. The spirituall treasures are these.

1. *His owne righteousness*, which becomes ours by his being ours. Wee who haue no righteousness in our selues, being marryed vnto Christ, we shine with the glorious beames of our husbands righteousness; wee being his, his righteousness is imputed to vs, and reputed ours. The Papists cauilt at vs, when wee say, that wee are iustified

Two-fold.

1. Heavenly and spirituall goods, they are,

1. His owne righteousness in our iustification.

by the imputation of Christs righteousnesse, and make it as strange, as if one man should be wife with another mans wildome, &c But what strange thing is it, that a poore woman marryed to a rich man, should be made rich? So what strange thing is it, that we mystically and matrimonially united vnto Christ, should haue his righteoutnesse become ours? *1 Cor. 1. 30. Yee are in Christ, who of God is made righteousnesse. Ezek. 16. 8. 9. Then I washed thee, to wit, when I had marryed thee. So, Apoc. 19. 7. 8. His wife hath made her selfe ready,* but yet her apparell is not of her owne making or providing, but *it is giuen vnto her, that shee should be arrayed with pure fine linnen and shining.* Here is a goodly marriage gift, a royall and a glorious wedding garment, a fayre marriage suite, *Hee clothes vs with the garments of saluation, and couers vs with the roabe of righteousnesse: Hee deckes vs like a Bridegroom, and as a Bride tareth her selfe with iewels, Isa. 61. 10.* This is that cloathing of broyded gold, which makes the Kings daughter all glorious within, *Psal. 45. 13.* The Bride on her marriage day puts off her old rags, and toulde cloathes, and neuer so trimme and neate as then: So by vertue of this marriage are wee clad in these wedding robes.

2. Sanctification  
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2. As by vertue of this marriage wee are endowed with the grace of *Iustification*: so likewise are wee also endowed with the graces of *Sanctification*, *1 Cor. 1. 30. John 1. 16. 4, his fulnesse wee all receiue grace for grace, Ezek. 16. 9. 10. 11. 12. 13. I annoynted thee with oyle, that is, the oyle and anointing*

noynting of the Spirit, of which *Iohn* speakes, **1 Iohn 2.** and gaue thee all graces, which are set forth vnder the phrased of *fine linnen, silke, ornaments, and bracelets, chaynes, frontlets, eare-rings, beauty.* For herein Christ goes beyond all earthly Bridegroomes. Though the Bridegroom may be beautifull himselſe, yet hee cannot conuey and communicate his beauty to his Bride, but Christ after his marriage doth not onely clothe vs with glorious apparell, iustifying vs by his righteouſneſſe, but alſo puts vpon vs his *beauty*, and makes *us perfect, thorow his beauty, Ezek. 16. 14.* hee puts vpon vs ornaments, eare-rings, bracelets, &c. ſanctifying & beautifying vs, with the ſeuerall graces of Faith, Hope, Loue, Ioy, Peace, Holineſſe, &c. Hence *Reuel. 19. 8.* it is ſaid, *The fine linnen* is, τὰ ἁγία ἔσθια τῶν ἁγίων, *the righteouſnes of the Saints,* ſignifying a double garment, and a double righteouſneſſe giuen vnto vs. Firſt, *the righteouſneſſe of Iuſtification*, whereby wee are iuſtified before God. Secondly, *the righteouſneſſe of Sanctification*, by which wee euidence our Iuſtification to men. The fine linnen in the words immediately before, is ſaid to be καθαρὸν καὶ λαμπρὸν, *pure and ſhining*: Firſt, *pure*, that is, the righteouſneſſe of Christ, whereby wee are made pure in the light of God: Secondly, *ſhining*, that is, the righteouſneſſe which is infuſed into vs by the worke of the Spirit, the graces of Sanctification, by which we *ſhine as lights in the miſt of a ſroward and a crooked generation, Phil. 2.* that righteouſneſſe of which our Sauour ſpeakes, *Let your light ſo ſhine before men, &c. Mat. 5.*

3. Acceptation  
of our seruices.

3. A third part of this dowry is an assurance of Christs gracious acceptation of all our seruices which wee performe to him. There is no husband except he be a bitter spirited *Lamech*, or a blockish *Nabal*, but his wife is pleasant in his eyes. So *Ezekiel* ca's his wife, *the pleasure of his eyes*, *Ezek. 24*. Looke what the wife askes of the husband, shee is sure not to be denyed, and *Ahasuerus* will not deny *Ester* halte the kingdome. The kinde lookes of the wife moues the louing husband. The kinde husband loues to heare his wife speaking, except it be some such husband as *Iobs* was a wife, *Iob 19. 17*. Thus is it with Christ our head and husband: wee may be sure now hee will accept vs and all our suites. Hee is wounded with the eyes of his Spouse lifted vp in prayer. *His delight is in the sonnes of men*, *Prou. 8*. Hee calleth his Spouse *Hephzibah*, my delight is in her, *Isay 62. 4*. Christ delights to heare vs pray, *Cant. 2. 14*. *Shew mee thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely*. Neyther delights hee onely in the more excellent duties wee performe, but in the meaner also, *Cant. 5. 1*. *Hee eates the hony-combe as well as the hony, and drinkes the milke as well as the wine*. Thus is the Spouse the pleasure of his eyes, of his cares, of his taste. Neyther delights hee onely to heare our prayers, but also to performe them, as it glads a kinde husband at the heart, when hee can doe any thing that may pleasure his wife, *Isay 62. 5*. *As the Bridegroom is glad of the Bride, so shall thy God reioyce ouer thee*. How is the Bridegroom glad? Hee is glad hee hath his Bride, hee is glad to see

see her, heare her, glad to gratifie her, glad of any occasion whereby he may manifest his loue: Such is our Bridegroomes ioy ouer his Bride, therefore may we be well assured of his gracious acceptance of our persons, of our prayers, and all our holy seruices performed to him.

4. Wee haue hereby comfort in all our slips, infirmities, deformities: Wee neede not be discouraged in regard of them, when wee consider that Christ beares an husband-like affection towards vs. The husbands duty is to respect the wife, as the weaker vessell, 1 Pet. 3. and Col 3. 19 *Husbands loue your wives, and be not bitter vnto them.* A kinde husband breakes not forth into bitter words or looks vpon euery weaknesse. Euery husband thinkes his owne wife fairest in his eye. Such is Christs affection to his Church, *Though shee be blacke, yet shee is comely in his eye.* The Church sees blacknesse in her selfe, Cant. 1. 4. yet Christ will see nothing but beauty, Cant. 4. 7. *Thou art all fayre my Loue, and there is no spot in thee.* Loue couers a multitude of infirmities, a multitude of blemishes. Christ will not cast vs off for euery slip; nay, if after greater offences wee sue vnto him, so tender-hearted is he that hee will not vtterly reiect vs. Jer. 3. 1.

5. In all accusations of conscience, when Satan drags vs before Gods Tribunall, and layes our sinnes to our charge, wee haue an vnspeakable comfort by this Marriage. It is a Law principle, *Vxor lis non intenditur*: It is idle to lay the action against the wife the husband liuing. The husband stands answerable for the wife, therefore

4. Comfort in our slips.

5. Comfort against accusations of Conscience.

answer Sathan thus, Away Sathan, neuer stand accusing or pleading againit mee; I am but the wife, goe to mine husband, he shall, nay, hee hath answered the Law for me to the full.

6. Access to  
Christ.

6. Hereby haue we free access to Christ. *Esther* comes to *Ahasuerus* without a mediator: A shame were it that the wife in the bosome should vse mediators. Such an husband were but a *Nabal*.

7. Heauen it  
selfe.

7. The enstating vs into a kingdome of incomprehensible glory, the kingdome of heauen. Cohabitation is a marriage duty, fit that those who marry together, should dwell together. Christ therefore will bring vs to his house, to his home, to liue with himselfe in his kingdome. And therefore when hee came a wooing, hee told vs that *in his Fathers kingdome there were many mansions. Duccere uxorem*, among the Latines, was taken from the custome of bringing the bride on the marriage day to the husbands house, *Psal. 45. 15. With ioy and gladnesse shall they be brought, they shall enter into the Kings Palace. Reuel. 21. 9. Come, I will shew thee the Lambes Bride*. And what hath shee for her dowry? *Vers. 11. Having the glory of God*. This is our compleate dowry, The Kingdome of heauen. *Ahasuerus* promises *Esther* halfe the Kingdome: Christs performances outstrip his promises; hee giues vs a whole Kingdome, yea, a Kingdome for euer: for this marriage is indissoluble, and this ioynture for euer, *Hos. 2. 19. I will marry thee unto my selfe for euer*.

2. The outward and temporall goods, which are



are the second part of the dowry, are these.

1. A right to all temporall and outward things, to which we haue no right, either diuorced from, or vnmarried to Christ. Christ is heyre of both the worlds, and we haue right to neither, till married to him. Till a woman be married to an husband, she hath no right to his goods, but being married, now she hath right to foode, apparell, and such likeneecessaries. So is it here, this marriage giues vs a title to these things.

2. As by it we haue a title, so a possession, and enioyment of these outward blessings: for a kinde Husband cannot see his Wife in want, he being of ability. See *Hos. 2. 19. 20. 21. 22. I will marry thee vnto me*; and then see what followes, *I will heare the heauens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, &c.*

3. Assurance of Christs helpe in all our afflictions. It is part of the marriage-couenant, that married parties make, not to forsake, but to relieue each other in aduersitie and sicknesse: then is the greatest neede of the comfort of an husband. No good husband then will leaue his wife comfortlesse; much lesse will Christ doe it: Hee is our husband, and he will stand by vs, and giue vs *those flaggons of wine and apples. Cant. 2. His left hand is vnder our head, and his right hand doth embrace vs.* The Church is no widdow, but hath an husband that will vphold and defend her; she hath an head, *who is also the saviour of his body. Ephes. 5. 23.* Thus much for the dowry.

1. Temporall goods.

They are,  
1. A right to outward things

2. Possession of them.

2. Helpe in afflictions.

3. The duties  
of the Bride.  
They are.

1. Thankful-  
nesse.

3. *Point.* The duties to which this marriage  
tyes the bride: they are these.

1. Thankfulness to Christ for so great honour and loue, what shall wee render vnto the Lord that hath done so great things for vs. *Dauid* thought it an high fauour to marry *Sauls* daughter; *seemeth it a small thing vnto you to be the Kings sonne in law?* 1 *Sam.* 18. And yet he deserued it. How much more is it an high fauour vnto vs, who haue deserued nothing but wrath, to be honoured with marriage loue? we are bid, *Psalm.* 45. 10. *to forget our fathers house;* but in this sense, to stirre vp our thankfulness, remember we our fathers house and base birth. *Ezek.* 16. 3. *Thy father was an Amorite, &c.*

2 Constant and  
faithfull loue.

2. Constant, and faithfull loue, to cleaue vnto him with all our hearts, and all our soules. This loue must be in two things: First, in cleauing so to him that we forsake him not in any afflictions; but to haue our hearts as much enamoured vpon him, when wee see the crowne of thornes on his head, as when we see the crowne of glory: Sickness, imprisonment, disgrace, makes a good wife loue her husband more dearely. It is but a strumpets trick to leaue her husband in his distresse when he most needes her. Secondly, in giuing our whole hearts so to Christ, as that wee admit no strange loue to haue a share with him. It is whorish after the marriage couenant, for a woman to set her heart vpon another man; such a woman would no man endure: let vs not doe so. In baptism wee sealed the couenant of marriage, and there-

therefore we forswore and abiured all other strange  
loues, the loue of the world, sathan, and the flesh.  
Now looke we to it that we be faithfull in our loue  
to him, and that we wed not our affections to the  
world. A monstrous thing to see a woman mari-  
ed to two husbands at once: and howeuer it  
were sometime tolerated that a man had two, or  
moe wiues; yet neuer finde we that any woman  
had two husbands at once. Since then wee are  
Christs wife, take we heede we play not false with  
him, that we goe not a whoring after the world,  
the flesh, and our lusts. If we set our loues vpon  
the world, our affections vpon the earth, we are  
adulteresses: Adultery by Gods law is death; take  
heede then of spirituall adultery. And this in deede  
doth discouer many to be guilty of spirituall adul-  
tery, that like the wanton widdowes, *1 Tim. 5. haue*  
*broken their first faith*: that looke as naughty-packs  
vse to hide all their knauery vnder the colour of  
marriage; so now a dayes many vicious and co-  
uetous persons that haue wedded their hearts to  
the world yet *wipe their mouthes*, with the whore,  
and say, *what haue I done?* Though their hearts are  
vpon their lusts, vpon the world, yet they beleue  
in Christ, and hope to be saued by Christ, and they  
are Christs: And so Christ is made a stal and a co-  
lour for their spirituall adultries. Deceiue not thy  
selfe thou couetous person, thou art none of  
Christs; thou art an adulteresse, thou art naught,  
with the world, and prostitutest thine heart to it,  
and now wouldest thou couer it with Christ: So  
for the voluptuous person, Christ will not owne,  
he

hee renounces thee for a baggage, that hast gone a whoring after vanitie, and the pleasures of this life. Are not your fornications in his sight? Christ is not *as a bundle of myrrhe, lying betweene your breasts. Cant. 1. 12. but your adulteries are betweene your breasts. Hos. 2. 2.* Thinke vpon this all that entertaine strange loue: Christ will *discouer your lewdnesse in the sight of your louers, and no man shall deliuer you out of his hand. Hos. 2. 10.*

3. Answerable  
carriage.

3. Are we thus honoured to be the spouse of Christ, beginne then to thinke of an answerable carriage. A beggar matcht with a King, will off with her nasty, tattered, torne weede, and puts on royall apparrell, and lewels, and now cloaths her selfe like a queene. *1. Cor. 11. 7. The woman is the glory of the man:* She like a glasse reflects the husbands vertues to his eyes, and in her he sees himselfe; for what the wife sees good in her husband, she will haue it her selfe. So must it be with vs. Now Christ hath married vs, now *let vs say* to our polluted garments, *get you hence, Isa. 30. 22.* Now labour for that cloathing wherewith *Peter* would haue wiues clothed. *1. Pet. 3. 3. 4.* Holinesse becomes the Saints; much more the wife of the Lord. On with that *fine shining linnen*, the Brides attyre. *Reuel. 19.* Now, *forget thy fathers house. Ps. 45.* Forlake now thy vaine conuersation, conforme to thine husbands fashon. All vnholly persons, their base, and beggarly apparrell, their filthy conuersation testifies to their faces that they are but strumpets, yea herein shew they themselues strumpets in their brassen faces, that though they be vile persons

ſons, yet they will out-face men that Chriſt is their husband.

4. Long for the marriage day, and the conſum-  
mation of theſe bleſſed nuptials, that wee may en-  
ioy our fill of ſpirituall loue, thoſe *sweet kiſſes*,  
*Cant. 1. 1.* and heauenly embraces, when we ſhall  
enioy immediate communion with Chriſt in his  
Fathers Kingdome. This life is but the time of  
*epoſals*, the day of Iudgement is the day of ſolem-  
nizing the *nuptials*: then ſhall the Bridegroom  
come to fetch home his Bride: Why ſhould that  
day be then feared? That is our wedding day, and  
the wedding day is a day of ioy, *Cant. 3. 11.* How  
doth the contracted Bride long for her marriage  
day! So let vs cry with the Saints vnder the Altar,  
*How long Lord?* Let vs cry as the Bride, *Reu. 22. 17.*  
*And the Spirit, and the Bride ſay, Come: Come Lord*  
*Jeſus.* Haſten our day of ioy, our marriage day.  
This longing affection is a Brides affection.

4 To long for  
the marriage  
day.

5. Be alwayes preparing for this marriage. No-  
thing runnes ſo much in the Brides minde once  
contracted, as her marriage: That is the end of all  
her labours. Shee is making this and that, and all  
is for the marriage: So let vs now be preparing our  
wedding dreſſe, our bracelets, our iewels, our fur-  
niture: Eſpecially conſidering that our marriage  
day is now at hand, and the time growes faſt on.  
Redeeme the time: now decke wee, and ſo adorne  
wee our ſe'ues, as that wee may be comely and  
gracious in our Bridegroomes eyes, that wee may  
be preſented a chaſte virgin, trimmed and beau-  
tiful, without ſpot and without wrinkle. Bleſſed  
is

5. To prepare  
for the mar-  
riage.

is that man whom the Bridegroom shall finde thus prepared.

3. The third poynt followes. Ministers *Priviledge* and their duty.

Priviledge of  
Ministers to  
be Christs Pa-  
ranymphes.

1. Their *Priviledge*. They are *the friends of the Bridegroom*: And that in these respects.

1. They offer and perswade the marriage to the Church.

2. They fit and prepare the Church for Christ.  
2 Cor. 11. 2.

3. They labour to hold fast the Church to Christ, being iealous over her for Christs sake, lest she should be seduced, 2 Cor. 11. 2. 3.

4. If the Church breake her marriage-covenant, they labour to reduce her affections againe to Christ, Jer. 3. 1.

*Vse* 1. To Ministers: that,

1. They thorowly know Christ themselves. What wise man will speake for a stranger hee knowes not, and commend him for a husband to a woman.

2. Knowing him, that they be able to speake of him, and to set out his worth to the full. A checke to dumbe ministers: A dumbe man is no fit spokel-man in the matter of marriage.

3. That they speake wisely and to the purpose. They are foolish spokesmen that speake so idly and absurdly, that they dissuade and discourage in speaking. Many Preachers by their vaine and idle prating euen driue men away from Christ.

4. That they speake earnestly and seriously: for a spokel-man in marriage is to worke vpon the affections.



ctions. And ſo are Miniſters not onely to worke vpon the vnderſtanding, but ſpecially vpon the affections. And therefore they muſt at no hand be cold.

5. That they ſpeake faithfully. Not to ſpeake one word for Chriſt, and two for themſelues: not to be Chriſts corriuals, as many that ſecke to gaine the Church to themſelues, and to intereſt themſelues in her heart. Treachery in a ſpokeſman is hatefull.

*Verſe 2.* To the people: that,

1. They receiue the Miniſters with all reſpect, as a meaner woman would doe meſſengers coming from ſome great King, to treat about marriage with her. A priuiledge to be a Kings Embaſſadour in any buſineſſe, but ſpecially about his owne marriage: What a ſhame is this that ſo worthy Embaſſadours, ſent from the great King of heauen, to treat with vs poore beggers concerning marriage, bringing ſo ſweet a meſſage, ſo rich tokens as are the body and bloud of his owne Sonne, ſhould not be accepted? This diſgrace muſt needes redound to the Lord himſelfe. He that deſpiſeth the ſpokeſman, deſpiſeth the Bridegroom. But alas, this office of match-making is a thankleſſe office, euen in this ſpirituall marriage, as well as in the other.

2. In hearing the Miniſter, that they marke and giue good care, as a maide will doe, when matter of marriage is broken vnto her, and to labour in hearing, to come to a thorow knowledge of this Chriſt, that is tendred as an husband to them: for  
this

this is required in marriage. *Error persona* makes a nullitie: Thou that art wholly ignorant of Christ, how canst thou thinke that hee is thine husband?

3. When they are wrought vpon in the ministry, not to gaine-say. A foolish woman were thee that would say to a mighty King seeking and suing to her. One would thinke a King should haue an ealie suite, seeking a begger for his wife. Christ seekes vs worse then beggers, and yet what a deale of wooing, what perswasions, and intreaties must his Ministers vse, and yet this marriage will not be hearkened after: At death they will beginne to hearken to it. Indeed sometimes in the other marriages men and women will match on their death-bed: looke not to doe so here. Marriages are not made vp rashly, but there must be some time required. First, there must be a contract, and there vses to be a space of time betwixt contract and marriage. If thou be not contracted to Christ in thy life, an hundred to one if thou marry him in thy death. There is but one example in all the Scripture of one at once both contracted and married to Christ, *to vs*, the cheete on the Crosse.

2. The *Duty* of Ministers arising from the Priviledge follows: Which is, *to reioyce, because of the voyce of the Bridegroom*, namely, heard and receiued of the Bride, which is a signe of her affection towards him.

*Doftr.*  
A Ministers  
greatest ioy.

The greatest ioy of a Minister is to see, by his meanes, people gained to Christ, *1 Thes' 2. 19.*  
3 *John 4.* Many reioyce when the Bride rewards them, and giues them this and that: They reioyce in

in the far benefice, when they have got this or that preferment, then is their ioy fulfilled. Many a faithfull Minister, yet poore, may say in regard of the richer and fatter, yet not faithfull, as *David, Psal. 4*. Thou hast given mee more ioy of heart in the increase of thy peoples faith, then they have had in the increase of their Tithes, and in the pauritie of their Livings.

And if it be such a ioy to see but the contract betweene Christ and some few of his people in this life, what then to see the solemnization of the marriage it selfe in the life to come?

VERSE 30. *Hee must increase, but I must decrease.* That is, in regard of credit and successe of Ministry.

A fourth Argument. The Argument is drawne from the necessitie both of *Iohns* decreasing, and Christs increasing state. It must be so, God hath so appoynted; therefore it is in vaine to repine: His increase must be by my decrease.

God sets limits to the increasings of his Ministers, and when growne to their height, hee will oftentimes take them downe. Sometimes by rayling more glorious instruments then themselves, as *Christ* after *Iohn*, and *Caluin* after *Luther*. Sometimes by the worlds vnthankfullnesse and inconsistency, as in *Iohns* case also, *Yee reioyced in his light for a season*. Sometimes by the rage of Tyrants, as in *Iohns* imprisonment and death. God doth this, first, lest his Ministers should be hurt with too much glory: secondly, lest his owne glory should

*Doct.*

God sets limits to the increasings of his Ministers.

R

be

be hindred, as here *Iohns* increasings continuing, would haue obscured Christ : and therefore hee must decrease, that Christ may increase.

*Vse.* To teach vs patience and ioy in our decreasings, when wee see Christ increaling in and by them. All must be subiected to Gods glory. As long as *Iohns* increaling furthered his glory, he increased. But when his greatnesse would haue been a stumbling blocke in Christs way, then is hee imprisoned and beheaded. And therefore *Iohn* is contented as well to decrease, as to increase ; for his increasings and decreasings tend all to one end, to the furtherance of the Gospell. So that Christ increase, what matters it, thinkes hee, though I decrease. As that good Bishop dying, *Memento moriente floreat Ecclesia*, though he died, if the Church flourished, his care was ouer. Many can like well increaling, rising, and flourishing, but to decay, and come downe as fast, this goes hard : But with *Iohn* we must be content as well with our crosses, our waues, our ebbs and diminutions, as our comforts and increasings, thinking the one as good for vs as the other : knowing that God is glorified in the one as well as in the other . How should this comfort Gods Ministers in their decreasings, when forsaken, when restrayned. Their decrease is not the Gospels. Their imprisonment is not the Gospels restraint, but enlargement, *Phil. 1. 13. 14.*

VERSE 31. *He that is come from on high, is above all : he that is of the earth, is of the earth, and speaketh of the earth : he that is come from heauen, is above all.*

VERSE

VERSE 32. *And that which he hath seene and heard, that hee testifieth : but no man receiveth his testimony.*

Here begins the second part of *Iohns* speech, perswading to the receiuing of Christ, by three speciall arguments.

1. Argument is in these two verses, from the excellency of Christs both person and doctrine. His person is aboue all mens, and his doctrine also; therefore is hee before any other to be receiued.

Here consider.

First, the *Antecedent* of the argument. Secondly, the *Conclusion* thereon inferred.

The *Antecedent* contains a dissimilitude betweene Christ, and all others,

in { *Person.*  
    { *Doctrine.*

1. In *Person*, in regard of the diuers originals of Christ, and others. *Christ is aboue all*, with the reason why. *He comes from on high*, that is, from the father by eternall generation; But euery man is *of the earth*: First in his condition and estate. As the earth is the lowest and weakest element. Water and ayre, when diuided, by reason of their motion they can returne, and ioine their diuided parts together againe, so that no scarre shall remaine; not so with the earth, because it is immouable. Such is the weake, fraile, and miserable condition of man, 1 Cor. 15. 47. Secondly, in his disposition, and inclination of minde, he is earthly, and vnapt to heauenly things. As the earth is the grossest, and the most faculent element, the very

excrement of the world, the dregs of the Chaos, and so the most heavy, voide of all motion. Of such a mettall is mans soule, dull, slow, heavy, impure, and grosse, as farre distant from heavenly things, as the earth it selfe is from heauen. The reason is set downe: Because man *is of the earth.* He that *is of the earth*; namely, in the originall of substance bodily, *is of the earth*; namely, in condition and estate, and in the disposition of minde.

*Doe 1.*

Men are naturally earthly.

The condition of all men naturally is to be earthly minded, to fauour and affect the things here below, to be dull to conceiue spirituall things, and vnapt to moue vpward in heavenly motions and affections. The curse of God denounced against our bodies, *Dust thou art, and to dust thou shalt returne*, we willingly execute vpon our soules. As soone as euery one can vnderstand, we beginne to growell, and to root in the earth, and to shew an horrible indisposition to any thing that is heavenly: yea, euen the most holy men, that are purged and renned by the Spirit, doe still retaine the dregs and the dresse of this earth, for *John* specially speaks of himselfe and other holy Prophets, to shew what little cause his Disciples had to preferre him before Christ, because hee and all others, euen the best men that are, are yet still earthly. *Paul* felt the weight of this earth, when hee complained so, *Rom. 7. Miserable man that I am, &c.*

*Vse 1.* To bewaile this earthiness of ours, to labour to purge out this dirt, and to cry with the Church, *Cant. 1. Draw mee.* Earth of it selfe cannot ascend vpward: Wee had neede therefore be drawne



drawne vp in *Elias* his fiery chariot. How doth this earth wey vs downward? How makes it vs to be weary, and out of breath, climbing vp Gods hill? Neede therefore haue wee to cry, *Draw, Draw.* Neede haue we of the fire of the spirit, to quicken our dulnesse, and to put some life and spirits into vs. Leaden bullets, though naturally heauy, and descend downwards, yet when in the Gun the fire is put to them, how flye they vpwads? So with vs, when the spirits fire heates vs.

2. Be not then offended at the fiery tongues of Gods Ministers. Our earthen vnderstandings and affections needethem. Our earthen dulnesse and drowlinesse craues such a Ministry as should beate vpon vs. This earth makes vs heauy eared in the hearing of the word: Therefore we must be often and strongly spoken to, as *Ier. 22. 29.* to *Ieconiah* thrice, *O earth, earth, earth, Heare the word of the Lord.*

3. Rest not then vpon our owne, or any other mans iudgement in Religion; for the best Minister is earth; As the shadow of the earth eclipses the Moone, so the shadowes that the earthly old Adam, and the earthly members thereof, doe cast vpon our soules, hideth the light of the truth from them.

The cause of the earth in the soule, is the earth of the body. The impure originall of our bodies, is the cause of the earthly impurity of our soules. This is cleare by the opposition here. As the cause why Christ is so excellent, because of his originall, *from on high*: So by proportion, the cause why so

*Doct. 2.*  
The earthy  
body makes the  
soule earthy.

vile and so sintull, is because of our originall from the earth. Where by earth, we must vnderstand the corrupt seede of our parents, compounded of the earth, and other elements: for *Adam* made of the earth, not yet tainted with sinne, was neither earthly minded nor mouthed. How this may be, see before, *vers. 6.* of this chapter.

2. Part of the dissimilitude betwixt Christ, and all others, is in their speech and doctrine. All men speak of, or from out of the earth, *ecc. 1. 2.* that is, from their earthly, and corrupt nature. But Christ, he that is from heauen, *is above all*; namely, in his speech, as the next verse expounds; *That which he hath seene, and heard*; namely, in the heauens, *that he testifies.*

First, of the first part of the dissimilitude, concerning men. Here two things.

§ 1. Concerning the *corruption* of mans speech.

¶ 2. The *cause* thereof.

1. Concerning the *corruption* of mans speech.

Euery mans speech naturally is from the earth. Though *the lips of the righteous be as fined silver. Pro. 10. 20.* yet that is by grace, by nature they are filthy drosse. So *Isaiah* speakes of himselfe, *Isa. 6.* that he was *a man of polluted lips*: And hence that confession of *Paul*, *1 Cor. 13.* *Wee prophesie in part.*

*Vse 1.* Not to be offended if Ministers, and that in the Pulpit, speake from the earth, and are carried away with earthly passions; for of themselues they can speake no otherwise.

2. Rest not in the words of any Minister, but to bring

bring with vs an heavenly eare, which will easily discern the carnall tongue of an earthly Preacher, *Iob 34. 3. For the eare tryeth words, as the mouth tasteth meate.*

3. Let Ministers then labour to haue their tongues refined, and touched with a coale from the Altar. They were not earthly, but fiery tongues, that sat vpon the Apostles: else though they spake of heauen'y things, yet it will be but in an earthly manner. Like that ridiculous Actor, that crying, *Oh heauen*, pointed with his finger to the earth. And there will be no *comparing of spirituall things with spirituall things*, *1 Cor. 2. 13.* that is, spirituall matter with spirituall words. Neither must Ministers onely labour to haue the earthly fore-skin of their lips circumcised, but all Christians: else no speaking the language of *Canaan*. *Dauid* felt this earth in his mouth, in his throate, stopping his breath, when he cryed *Lord open my lips, Psal. 51.*

3. When any good thing is spoken, not to be proud. *Illuminantis est, non recipientis, si quid diuinum a Ioanne audiuimus*, saies *Augustine* on this place. It is Christ that speakes in vs, when wee speake graciously. *2 Cor. 13. 3. and the spirit of Christ. Math. 10. 20. So 1 Cor. 15. Not I, but the grace of God in me.* As when he would comfort himselfe against corruption, and euill actions, *Rom 7.* Then *not I, but sinne dwelling in me*: So when he would humble himselfe, notwithstanding his graces; Then *not I, but the grace of God.*

2. Concerning the *cause* of this corruption of

our speech, shewed in the connexion of the words, *is of the earth, and speaketh from the earth.* Our earthly minde is the cause of our earthly mouth: *Out of the abundance of the heart the mouth speaketh. Matth. 12.*

*Doftr.*  
The tongue bewrayeth the hart.

A mans tongue bewrayeth his heart: A man may see what is in the heart, by what he heares in the mouth: Where a mans tongue is, there is his heart. And therefore *Matth. 12. By thy words shalt thou be iustified, and by thy words shalt thou be condemned.* When the plague of the serpent is vpon men, alwaies to feede vpon dust, their mouthes alwaies talking of trath, filthinesse, fleshlinesse, worldlinesse, and neuer of heauen, no not on the Sabbath day, out of their owne mouthes, naughty men, shall they be iudged to be of prophane hearts.

The second part of the dissimilitude followes, concerning Christ. That he being from heauen *speakes that which he hath seene and heard*; namely, in heauen. *Seene*, in regard of the euidence of truth: *Heard*, in regard of the order of knowledge; because the second person receiues with his Essence all things from the Father: therefore *Hearing* vsed to expresse it; because in hearing something passes from another to vs. *Zanchie* referres *seeing* to the God-head, and *hearing* to the man-hood.

*Doftr.*

The strong assurance of our faith. Christ saw these mysteries in heauen with his owne eyes, in the naked brest of his father, before euer he vttered them on earth; what surer ground then Christs eye, and eare? *Though eye hath not seene, nor eare heard*

heard of these things; namely humane, yet there is a diuine eye, and eare that hath: and though our eyes and eares may be deceiued, yet Christs cannot. Thus much of the *Antecedent* of this argument; Christ of all is the most excellent: Hee is aboue all.

2. The *conclusion* followes, which should be, therefore he and his doctrine to be receiued before all, but instead thereof is set downe a corollary insuing thereon, a blaming, and complaining of men for not receiuing him. *But no man receiueth his testimony. No man*, that is, very few.

*Obiect.* Iohns Disciples said before, *All men follow him.*

*Answer.* First, they thought too many followed him; *Iohn* thinkes too few. Secondly, *Iohn* saw that all Christs followers were not found at the heart, and therefore did not with a true faith receiue his testimony. Among the professours of the Gospell, so few true friends are there of the Gospell. Let this make vs search our hearts.

This also teaches vs not to measure truth by multitude; which as Antiquity, is but a cypher in Diuinitie, and hath no value in it selfe.

VERSE 33. *He that receiueth his testimony, hath sealed that God is true.*

A second Argument to moue to faith in Christ, from the honour that comes to God thereby: The glory of his truth is giuen him. A man doth as it were subscribe to Gods word, and sets his seale to it.

*Doct. 1.*  
The excellency  
of Faith.

The excellency of Faith, whereby God receiues such speciall glory. On the contrary, the vnbeleeuers doth the Lord the greatest disgrace that can be; hee giues him the lye, and that solemnely swearing and protesting. *1 Iohn 5. 10.* and doth in effect say; Tush there is no such thing as Christ, or at least no such vertue and efficacy in his death, as to saue all those that rely on him, and so he subscribes to the diuels lyes.

*Vse 1.* The Papists say it is arrogancy and presumption by a speciall Faith, to apply the promises to our selues. But here wee see it is a notable glorifying of God. So *Rom. 4. 20.* *Abraham was strengthened in the Faith, and gaue glory to God.* So that not to beleue, is horrible presumption; for then we presume to giue him the lye; for he that doth not in speciall apply the promise vnto himselfe, doth not in heart and very deede beleue the generall promise.

2. This must encourage vs to beleue. God is more glorified by the faith of a repenting sinner, then by the perfect obedience of a man perfectly sanctified; for *2 Cor. 12.* his power, and so his glory, is perfected in mans infirmity; which makes a man deny himselfe, and by Faith wholly to cast himselfe vpon Gods mercy. Whereas in perfection of obedience, a man doth not so much as goe out of himselfe. And as God is thus glorified in our Faith, so are we honoured, while such poore wormes as wee, are called to the *sealing* of Gods truth.

*Doct. 2.*

The nature of Faith seemes to be set forth in the metaphore



metaphore of *sealing*. In *sealing* there is an vnion betwixt the seale and the waxe, and the image of the seale, is imprinted into the waxe. So in Faith, there is an vnion twixt our hearts and the promise, and we conueigh all our spirits and affections into them. Faith then is an act of the vnderstanding onely.

VERSE 34. *For he whom God hath sent, speaks the words of God: for God hath not given him the spirit by measure.*

VERSE 35. *The Father loues the Sonne, and hath given all things into his hand.*

A third argument, to beleue in Christ, from that sufficiency which is in him to be a Sauour, and so to giue full content to our hearts resting on him. His words and doctrines are most true; The very *words of God* himselfe. His gifts, and spirituall graces are most rich and ample. *He hath not the spirit given him by measure*: The Fathers loue of him is most entyre, and the acceptation of his obedience is such, that *he hath given him all things* that his people can stand in neede of. Is not therefore Iesus Christ worthy to be beleued in? Is he not euery way abundantly furnished to be our Sauour, able to instruct vs in the truth, speaking nothing but Gods Orales? able to sanctifie vs with the truth, hauing such an vnmeasurable measure of the Spirit? Able to reconcile vs to the Father being in such surpassing grace with him himselfe? Able to helpe vs in any of our wants; yea, and in the end to possesse vs of eternall life, hauing recei-

How Faith apprehends Christ.

receiued all things from his father any way needefull for vs.

In generall, marke how Faith apprehends Christ, namely, as he is described here to vs, with a consideration of all these his sufficiencies. And therefore the faith of the common people, who know not, nor thinke not of these things, is an idle fancy. True faith in Christ must see that in him, which may be a proope for her to rest vpon.

For the words more particulary, *For he whom God.* As they are a reason, together with that which followes, to perswade to the receiuing of Christ (the maine drift of the Baptists speech) so may they also be a reason to confirme the sentence immediately going before, thus; Christ speakes nothing but the words of God, therefore he that receiueth his testimony, acknowledgeth the truth of God.

*Quest.* What speciall thing is spoken here of Christ? Is any more said of him then others?

*Ans.* Yes, for first. A speciall sending is here meant, namely to be manifested in the flesh, and therein to performe the office of a mediatour. Others were borne to be sent; Christ was sent to be borne: Secondly, A speciall speaking of the words of God is here meant, such words as hee had seene, and heard of the Father in heauen, lying in his bosome, as before. *Vers. 32.*

Sending and speaking of the word, goe together.

Gods sending and speaking of his word, goe together: Thereafter as a man is sent, so he speaks the word. Christ had a speciall sending, and therefore a speciall manner of speaking. This shewes that many are not sent of God, for they speake onely the

the words of men, as corrupt, and men-pleasing prophets. Hereby also may many of our Ministers approue themselves as sent of God, because they speake the word of God with power, & authority.

*For God hath not giuen.* ] These words (besides their generall vse in common with the rest) may seeme also to proue the former, both that Christ is sent of God, and speakes the words of God, because the spirit is giuen him, not by measure, but immeasurably: Such abundance of grace argues that God sends him, and that he speakes the words of God.

*Quest.* How are these words to be vnderstood of Christ?

*Ans.* They are true of him, as the second person; the Father hath not giuen him the spirit by measure, because he hath giuen him the whole spirit; for the same spirit that is in the Father, is in the Sonne, whence he is said to proceede from both. But it seemes that *Iohn* here speakes of him as Mediatour, and so also his manhood is included. God doth not giue his spirit, that is, his gifts and graces to him sparingly, as if he measured them; no, he neuer stands measuring, but powers them on with a full hand, abundantly.

Gods sending and gifting goe together: Where God hath not truly giuen his Spirit, there he sends not. Therefore in election of Ministers, saith *Paul*, *Let them first be tryed*, whether they be gifted, not in the hand, but in the heart, and *then let them minister*, 1 *Tim.* 3. 10. and not, Let them minister, and then be tried: for as it is iniustice to punish a man,

*Ioh. 1.*

Gods sending  
and gifting  
goe together.

and

and then to try him whether hee haue deserued it, as in those that first hang men, and then sit vpon them; so likewise is it grosse indiscretion to giue preferment before probation.

*Dott. 2.*

The Word cannot be soundly spoken without the Spirit.

Gods Word cannot be soundly spoken, without Gods Spirit: *Hee speaks the words of God; Why? for God hath not giuen him his Spirit by measure.* A man speaking without the Spirit is but as tinkling brasse. They therefore are the onely Preachers that haue receiued the Spirit of Sanctification. Ministers must then labour to be possessed of this Spirit, and by hearty prayer, and serious meditation before they are to speake, to get him into their hearts: Else if this Spirit forsake vs, and put not his Spirit into our mouthes, how poorely, drily, and fruitlesly shall wee speake?

*Dott. 3.*

The difference twixt Christ and all other Ministers.

The difference betwixt Christ and vs. All wee receiue the grace of God by measure, *Ephes. 4. 7. But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ:* But Christ hath a wonderfull fulnesse. Which serues to stablish and strengthen our Faith, and to comfort vs in all our emptinesse, *Col. 2. 9. 10.* All wee can haue must be from him: Therefore *Isa. 6. 6.* The coale that touched *Isaies* tongue, was fetcht from the Altar, that is, from Christ. And *Cant. 4. 12.* Christ hauing called his Church a fountaine, *Verse 15.* shee returns that title to him, and calls him *the fountaine of the gardens, and the spring of liuing waters.*

VERSE 35. *The Father loueth the Sonne, &c.*

These words may also be a reason of the former, why the Father giues such abundance of grace to  
the

the Sonne, euen ſo much as may ſuffice for all his members; becauſe he loues him not onely as God, but as God-man, and Mediator, and in the worke of his mediation, he ſmells a ſweet ſauour in his ſacrifice. Here then is ſtrength to thy Faith. Thou ſeeſt Gods anger againſt thy ſelfe, yet not againſt Chriſt: Him hee perfectly loues, and ſo accepts of that hee hath done for thee, *Iſa. 63. 9. In all their trouble, he was troubled.* In all their trouble where-with they troubled him with their ſinne, he troubled them not with puniſhment. And why ſo? *The Angell of his preſence*, that is, Chriſt, who is alwayes beheld by his Father with ſingular loue, he ſaued them.

*Iſ. 63. 9. opened.*

*Heb. 12. 2. interpreted.*

*And hath giuen all things into his hands.]* Here is a declaration of the Fathers loue towards the Son, and acceptation of his obedience: Hee ſo loues it, and is ſo thorowly affected with it, that as a reward thereof, hee hath giuen all things vnto him, namely, any way needfull for the elect.

*Vſe 1.* This ſerues to ſhew the excellency and worthineſſe of Chriſts obedience, drawing the Fathers loue, and as a fruit of his loue, all things fit and behoofefull for vs, *Iſa. 62. 11. Behold thy Saviour commeth, and his wages is with him*, that is, the ſaluation of his Church. So *Heb. 12. 2.* He endured the pains of the Croſſe, *for the ioy that was ſet before him*, as the fruit of his ſufferings, which ioy is nothing elſe but the redemption of his people. And, *Iſa. 53. 10. Therefore (becauſe of his death) will the Lord giue him a portion to diuide with many.*

*Vſe 2.* This ſhould vrge vs to Chriſt. What other

other Mediators should wee seeke? The Father loues him, and hath giuen all things to him, as to our depolitary: Whither should wee goe but to him, who is possessed of all things for vs? Leane not vpon thine owne, or any others merit beside Christs: for the Father out of the loue of his obedience, hath giuen all things to him. Not some things to him onely, and other things to any Saints merits; but all things to him, and therefore no good thing is to be had but from Christ, and by vertue of his merit.

*Use 3.* Here is comfort, our saluation is sure, because it is in the hands of Christ: *Our life is hid in Christ, Col. 3.* When it was in our owne hands, wee lost it in *Adam*, but now it is in a sure hand. This is the difference betweene the saluation of the Law and the Gospell: that was committed to our selues, this to Christ for vs.

*VERSE 36. Hee that beleeueth in the Sonne, hath euertlasting life, but he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

A fourth Argument, to belecue in Christ, from the benefit thereby comming to vs, namely, *eternall life*. The ground whereof was laid in the end of the former *Verse*, that the Father had giuen all things to the Sonne, and therefore by beleueing in him, wee shall haue all things, and so the most excellent thing of all, *eternall life*.

*Hee that beleueth in him.* Namely, as the beloved Sonne of the Father, accepted highly of him in his obedience, and as a recompence thereof receiving



ceiuing all things, and so eternall life for his elect. Hee that thus beleueth in Christ, *hath eternall life*, not onely hee shall haue it, but already hee hath it.

1. In regard of right, because it is made ouer to him, and hee is initated into it in the couenant of Grace.

2. Christ in his ascension hath taken full possession for vs, *Ephes. 2. 6.*

3. In regard of initiaall fruition in this life: for our Sanctification in this life, is but the beginning of the perfect holinesse in the life to come; and our peace and ioy of conscience here, an entrance into that fulnesse of happinesse, and triumphing there. Therefore, *Rom. 8. 30.* Sanctification is included vnder Glorification: and the ioy of beleuers in this life, is called *glorious and unspeakable ioy*, *1 Pet. 1. 8.* and *Rom. 14. 17.* The Kingdome of God is said to consist in *righteousnesse, peace, and ioy in the holy Ghost.*

*Vse 1.* For triall whether thou beleeue in Christ or no: For then eternall life is begunne in thee, namely, the life of grace, which is an imperfect life of glory, as the lite of glory is the perfect life of grace. Faith is well called liuely, because vnitng a man to Christ the head and fountaine of life, it drawes life thence vnto him, euen the same life that is in Christ, a spirituall, heauenly, eternall life, *Gal. 2. 20. I lue by the faith of the Sonne of God, yet I lue not, but Christ in mee.* Many brag of Faith, and yet no life of grace appeares in them, nor actions of life. This dead faith is a faile faith, *1am. 2.* True

We now haue  
eternall life in  
three regards.

Faith hath Christ, and hee that hath him hath life, 1 *Iohn* 5. 12. Impossible a man shou'd bee vnted to the head of life, and remaine wholly dead: No, hee that beleeueth hath life, euen eternall life.

*Vse 2.* To encourage vs to an holy and a sanctified life, for this is eternall life; and if it be not thus begunne in thee here, it will neuer be perfected in thee hereafter.

*Vse 3.* Comfort against the feare of finall Apostasie. It is not an eternall life which is subiect to death. Now the true beleeuers already hath eternall life, and therefore cannot wholly fall away from grace: for then this life should dye.

*Vse 4.* Comfort in all our troubles here, *Ioh.* 14. 1. in regard of our right to, and possession of, yea, and in part fruition also of eternall life.

*Vse 5.* Comfort against the feare of death. Death may spoyle thee of thy naturall life, not thy spirituall, for that is eternall. Be not dismayed, as a man thou art mortall, as a beleeuers thou art immortall. In thy selfe thou hast death, in Christ life. Thou art weake, sickely, decayed and aged, and hast one foot in the graue: what of all this, when beleeuing in Christ, besides that, thine head is there already, thou hast also one foot in heauen.

This benefit of Faith is set forth by the contrary hurt of vnbeliefe.

*Hee that obeyeth not the Sonne.*] Namely, in the precept of Faith: for this is the commandment of God, that yee beleue in the name of his Sonne Iesus Christ, 1 *Ioh.* 3. 23. This must make vs strue against our

our doubtings, for in them wee are disobedient to Christ. This obedience to the Sonne may be further extended to the obedience of our liues, and not obeying him so, is well opposed to beleeuing, to shew that Faith and Obedience alwayes goe together, Faith in Christ as a Sauour, and Obedience to Christ as a Lord, and that they who want the latter haue not the former.

*Shall not see life.* ] That is, in himselfe, though in hell hee shall see it in others to his greater griete, as the rich man saw *Lazarus*, *Luke 16*. This is the losse, & an heauy losse, *to see Abraham and Isaac, &c. in the kingdome of God, and our selues thrust out of doores.*

*But the wrath of God abides on him.* ] Here is the cause of the losse. Eternall life consists in beholding the sweet face of God, and the light of his countenance. That a man may enioy Gods fauour, his anger must first be remoued: Now Christ onely remoues Gods anger from vs. The vnbe'ecuer therefore being out of Christ, hath Gods anger still abiding on him, and so is vncapable of his fauour, and so exc'uded from happinesse.

Onely vnbe'iefe procures rest and settled abode to Gods anger. Gods anger makes it nest, and takes vp its rest onely vpon the head of vnbeleife. Though his anger rise vp against all other sinnes, yet it may be remoued by Faith in Christ. This is comfortable to the poore sinner, when in the conscience of his many other sinnes discouraged, yet he findes his heart fastning on Christ. And this is heauy to all ciuill, morall iusticiaries, when

*Doct.*

for all their glorious vertues, they fee'e no faith in Christ, much more to prophane and proud sinners, when to the lesser weights of their other sinnes, they lay vpon themselves this mil-stone of vnbelicfe, to keepe Gods anger from euer rising off them. An vnbeleueuer seales Gods anger vpon himseife, as the Iewes did Christs sepulchre with a great stone.

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CHAP.

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CHAP. 4.

VERSE 1. *Now when the Lord knew, how the Pharisees had heard, that Iesus made and baptized more Disciples then Iohn, &c.*



His Chapter contains two Histories.

1. Of Christs conference with the woman of *Samaria*, to the 42. *Vers.*
2. Of Christs comming into *Galilee*, and his miraculous healing of the Rulers Son, from the 42. to the end.

1. In his Conference with the woman of *Samaria*,

- Consider, {
1. The *Occasions* of it.
  2. The *Discourse* it selfe.
  3. The *Consequents* following vpon it.

The Occasions are,

Remote.

Nearer.

1. Christs remoual from *Iudæa*. *Vers.* 3.
2. His necessitie of passing through *Samaria*. *Vers.* 4.
3. His comming to *Sichar*. *Vers.* 5.

Christs remoue out of *Iudea* into *Galilee*, is set forth by the occasions, which were two :

1. He heard that *Iohn* was deliuered, or betrayed by the *Pharisees* into *Herods* hands. See *Matth.* 4. 12. compared with *Matth.* 17. 12.

2. He vnderstood of the intelligence which the *Pharisees* had, by some of their seoutes, concerning the successe of his Ministry about *Iohns*, *vers.* 1. 2. Christ saw the *Pharisees* had their hands against *Iohn*, vpon enuy of his thriving Ministry ; and so the cause being alike in himselfe, expected the like measure from them ; and so provides for his safety.

*Doct. 1.*  
Corrupt teachers,  
are greatest ene-  
mies to the  
found.

Corrupt teachers are pestilent enemies to the found. They will rayne with corrupt Magistrates, and fauour their vile corruptions ; as the *Pharisees* did *Herods* in ceit against *Iohn*, *Isa.* 3. 12. and 9. 15. 16. And therefore Christ here will rather trust *Herod* in *Galilee*, then the *Pharisees* in *Iudea*, and *Paul* *Nero* himselfe, then the *Jewes*, *Act.* 25. 11. And *Jeremiah* found more curtelie at the hands of the *Babylonians*, then at the hands of the Priests and Prophets : They imprisoned him ; the *Babylonians* set him at liberty.

*Doct. 2.*

It is no iniustice, no vncharitableness to suspect wicked men ; nay, it is wisdom. So here doth Christ suspect these *Pharisees*.

*Doct. 3.*  
Ministers, how  
they may flee  
in persecution.

It is lawfull by flight to provide for our safety ; Nature hath giuen vs feete, as well as hands. Ministers may flye ; first, when the persecution is personall ; as *Vriah*, *Ier.* 26. 21. So did *Athanasius* from *Constantius* ; so did *Chrysostome*. Secondly, when their flight is more for Gods glory, and the Chur-



Churches preſervation, then their ſtay, as now it was in Chriſts flight; for the Church was but in hatching.

When one teacher is gone, God can raiſe vp another. The *Phariſees* thought themſelves well when *Iohn* was out of the way; but here comes another that doth them more diſpleaſure then euer *Iohn*. See *Mark. i. 14*. So they thought themſelves ſure when Chriſt was crucified; but Chriſt raiſed vp twelve more, of whom he ſaies, they ſhould doe greater things then himſelfe. It is comfort, Miniſters are mortall, the Church is immortall; and therefore ſhall there be a perpetuall ſucceſſion; *Why doe the heathen rage in vaine? Pſ. 2. 1.*

Promiſes are to be ſealed to thoſe onely that repent and belecue. *Made and baptized Diſciples*. Firſt, he *made* Diſciples, and then hee *baptized* them. Therefore if wee would haue any comfort in the promiſes and ſeales, we muſt be Diſciples.

*Obiect.* How then are infants to be baptized?

*Anſw.* Infants of beleeuing Parents are Diſciples, euen from the birth; not by vertue of their birth, but of the couenant made to their Parents, in the which, they as a part of their Parents are comprehended. *I will be thy God, and the God of thy ſeede: And vnto you and your children are the promiſes made, Act. 2.*

2. *Occaſion*, was Chriſts neceſſity of paſſing thorough *Samaria*.

VERSE 4. *And he muſt needs goe through Samaria.*

*Doct. 4.*  
In the loſſe of one, God can raiſe vp another faithfull Miniſter.

*Doct. 5.*

DoEr.

God turnes the malice of men, to the good of his. The *Pharisees* malice drives Christ to *Galilee*, and so in passage to *Samaritan*, where many are called: An ill winde that blowes no body no good.

2. *Occasion.* His coming to Sichar.

VERSE 5. Then he came to a City of Samaria,  
called Sychar, neere unto the possession that Jacob gave  
to his sonne Joseph.

*Dei.*

Wherever we become, we should do good. Christ but passing by this place, besprinkles them with his bounty. *Act. 10. 38. Who went about doing good.*

The nearer occasions are:

i. His coming to *Jacob's Well*.

The reason, { Weariness. } caused by { His journey.  
              { Thirst.     }                  { Heat of the  
  day, Six  
  hours.

VERSE 6. *And there was Jacobs Well: Iesus then wearied in the journey, sat thus on the Well: it was about the sixth houre. Iesus sat thus on the Well, that is, he sat as he was weary.*

DeB. 1.

In matters of fact, we grant tradition ; such as was this of *Jacobs Well*.

*Deft.* 2.

The iust shall be had in eternall remembrance.  
Time, that great deuourer, how many famous Mo-  
numents, how many stately Palaces & Cities had  
it consumed? yet this Well still remains known by  
*Jacobs* name, for all so many changes & captiuities.

Doñ. 3.

Christ's wearineſſe ſhewes him to be true man,  
euen

cuen like vs in all ſinne-leſſe infirmities, and ſo yeeldes vs comfort. He knowes how to pittie thee in thine hunger, thirſt, wearineſſe, hauing had experience of them, *Heb. 2. 17. 18.* His preſent bodily infirmities, made him the fitter to pittie the woman in her ſpirituali ones.

It ſhewes Chriſts great zeale, that being weary, hungry, thirſty, can yet be freſh enough to doe good, and to ſecke inners ſoules ! Oh our daintineſſe ; we thinke it a ſufficient excuſe, if the leaſt infirmity trouble vs : Nay though freſh, yet how weary are we to doe any good ?

We muſt be carefull of ſpeaking the truth in ſmall things, and not ſpeake peremptorily in things doubtfull : As here the Euangelift ; *It was about the fixt houre.*

The ſecond neerer occaſion, was the womans comming to draw water at the Well.

**VERSE 7.** *There came a woman of Samaria to draw water : Jeſus ſaid vnto her, Giue me drinke.*

Gods providence diſpoſes of ſmall matters to be occaſions of great good ; as of this womans comming to the Well, at this very time, to be the meanes of her conuerſion ! Oh happy houre.

Gods grace prevents vs in our conuerſion : What preparation was there in this woman ? She came about worldly buſineſſe, and as *Saul* ſeeking *Aſſes* found a kingdom ; ſo the ſeeking water, found the kingdom of heauen. Beſides, for her perſon, ſhe was a *Samaritane*, a dogge, of corrupt religion, of filthy life, being a ſtrumpet, and an impudent one

*Dott. 4.*  
Zeale in con-  
uertyng ſoules.

*Dott. 5.*  
Care in ſpeak-  
ing truth in  
ſmall things.

*Dott. 1.*

*Dott. 2.*  
Gods grace  
prevents vs in  
our conuerſion.

to, a scoffer. No motiues then from her. Adde to this woman *Mary Magdalen*, the Cannanitish woman. *Matth.* 15. And the adulteresse *Iohn.* 8. All these in the new Testament paralleling in the olde, *Thamar*, *Bethsheba*, *Ruth*, *Rahab*, all infamous, some for their life, some for their religion, some for both, as *Rahab*, and this our *Samaritan* here. But God will giue women, euen sinfull women; matter of praying his name.

3. The third neerer occasion, Christs demaunding of water, together with her churlish refusall *Verse.* 7. 8. 9. Christs demaunding is set forth by the reason. *Verse* 8. *Iesus saide vnto her, giue mee to drinke.*

VERSE 8. *For his disciples were gone away into the City to buy meate.*

*Doct.* 1.

We must be carefull of our brethrens credit, as here Christ of this womans, taking his time when his disciples were gone, least otherwise she might haue bene confounded with Christs discouery of her filthinesse.

*Doct.* 2.

In receiuing kindenesse we should not respect our selues onely, but imitate Christ, who begged temporall water of this woman, minding to giue her spirituall. So God craued his Tabernacle, but for the offerers owne good, *Exod.* 35.

*Doct.* 3.

We must be moderately carefull of our bodies, as here Christ in his thirst asking water.

The womans refusall.

VERSE 9. *Then saide the woman of Samaria vnto him:*

*him: How is it that thou being a Jewe, askest water of me which am a woman of Samaria? &c.*

*Doll.*

Wicked men  
are barbarous  
to the godly.

The barbarousnesse of the wicked, to deny common civilities, as water to the thirsty: So, *Luke. 9.* lodging to the stranger traueyling So among the *Manichees*, a capitall crime to giue a crutt to one not a *Maniche*. But in necessity, and extremity, it we will not doe ought *homini*, yet *humanitati*.

The reason of her refusall. Because of the Jewes contempt of the *Samaritans*. They will haue nothing to doe with them, and so now she will be euen with Christ a Jew.

Corruption of our nature is to remember wrongs, vnkindnesse, specially then when we are called to workes of mercy, and kindenesse: But we must recompence euill with good.

1. *Quest.* What was the reason of this enmity of the Jewes against the *Samaritans*?

*Ans.* 1. The *Samaritanes* defect on from the house of *Dauid*: Secondly, Their corrupt compounded religion, 2 *King. 17.* ioyned with a theft of Truth, in Circumcision, Temple, Priest, Bookes of *Moses*, *Ioseph. Antiq. 11. 8.*

Diversity of religion, breeds dissention; Jewes and *Samaritanes* could not cotten. Religion is the onely ruet of affection: Therefore no pollicy to tolerate more religions in one common-wealth then one.

*Doll.*

Diversity of religion  
breedes  
dissention.

2. *Quest.* Was this carriage of the Jewes to the *Samaritanes* lawfull, and so imitable?

*Ans.* In part it was, in that they would not be familiar with Idolaters: But they went too farre

in denying ciuill commerce with them. Christ refutes them, by asking water, by sending his Disciples to buy of them.

*Obiect.* But their vessels were vncleane, according to the Ceremoniall Law.

*Ans.* Ceremonies yeeld to Charitie, as in *Dauids* eating the Shew-bread, the Disciples plucking the eares of corne.

*Vse 1.* Take heede of preposterous and hypocriticall zeale, standing vpon Ceremonies, and neglecting mercy to our selues and others; as that Iew at *Tewkesbury*, that falling into a lakes on the Saturday his Sabbath, would not be pluckt out: Such a one would haue dyed rather of thirst, then haue drunke out of a Samaritanes pitcher.

*Vse 2.* Beware of this extreame and impotent malice, so farre forth to hate any, as to hate the creatures of God amongst them, as the Iewes the Samaritanes water. This was grosse in the Iewes, that had so fayre a colour for their malice; what is it then in them that haue no such colour, but only prinate spleene and grudge, and hereupon will be ticked, rather then be healed by such a Physitian; be in misery, rather then be relieved by such an one?

*Vse 3.* The Iewes went too farre in their zeale against corrupters of Religion, we come too short; wee will be acquainted familiarly, and inwardly intyre with knowne professed Papists: Yea, some dare enter into that indiuiduall coniunction of marriage with them, yet the Iewes deposed *Marnasses* from the Priethood for his Samaritane marriage, *Ioseph. Antiq.* 11. 7. 8. Strangenesse to persons

Strangenesse is  
good to persons  
corrupt in  
life & doctrine.



sons corrupt eyther in life or doctrine is good, according to that commandement, *2 John 10 bid him not God speed*, and according to *Iohns* owne example to *Cerinthius* in the bath, & *Elisbaes* towards *Iehoram* *2 King. 3. 13. 14.* and *Dauids* profession, *Pf. 139. 21.* It may doe them much good, when they see men so shun & auoid them, it may occasion them to think, what will God do who is far holier? And it cannot but be good to vs, who hereby are kept from danger of corruption: and therefore worthily was *Iehoshaphat* checked, *2 Chron. 19. 2. 3.* More yet to be blamed are they that will haue commerce with Samaritane worshippers in Gods seruice, that will symbolize with them, borrowing not onely the Samaritanes water, but their mud also; carrying out of *Egypt* not onely their Jewels, but their boyles and botches. The Iewes and Pagans may iustly twit the Papists with the words of this Samaritane; How is it that you being Christians, borrow so much of vs being Iewes? And so the Papists may vpbraide the *Lutherans* for their Images; How is it that you being Protestants will be thus beholding to vs Papists? The Papists imitate the Iewes, they will not vse vs nor borrow of vs; quit-  
tance here would be good.

And thus much of the *Occasions* of the heauenly Conference

2. The second Point. The *Discourse* or Conference it selfe followes. Wherein Christ first labours to prouoke her thirst after himselte and his graces. And secondly, hauing prouoked it, satisfies it. He prouokes

prouokes her thirst, first, by shewing her the excellency and worthinesse of his mercy and grace: secondly, the easinesse of obtaining: thirdly, her owne need: All this from the 10. to the 18. *Verse*.

VERSE 10. *If thou knewest the gift of God, and who it is that saith vnto thee, Giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee water of life.*

Here is the first Argument from the excellency of Christ and his Grace. This excellency is set forth, First, by the names giuen it, and they are two: first, *That gift of God*: secondly, *That liuing water*: for, that *liuing water* must needs be the same, that before *That gift of God*, easily appeares by the words; *If thou knewest that gift of God, thou wouldest haue asked, what? namely, that gift: And hee would haue giuen thee, what, but that which shee asked, which is here called liuing water?* that is, Christ himselfe the fountaine, and his merit to Iustification, and his Spirit to Sanctification, as waters flowing out of the fountaine: for both the fountaine it selfe, and the water flowing from the fountaine, is liuing water.

Secondly, his excellency is set forth by the effects: first that being knowne, hee makes vs desire after him, in this *Verse*: secondly, that being received hee fully contents vs, *Verse* 13. 14.

Here obserue generally.

*Dof. 1.*

That Christ passes by the matter of difference betwixt the Iewes and Samaritanes, and follows that he intended, the gaining of the womans soule.

Some

Some man would haue bitten vpon that speech, and so haue taken occasion of digression: Such is our weaknesse, euen when we purpose good, but our Lord hath left vs a better example.

See how mercifull Christ is to sinners, dealing vnkindly with him: Hee doth not here set his wit to the woman of Samaria her wit, and serue her as she him: hee doth not expostulate with her about the discourtesie: He might haue said; What, deny mee water? *Dines* his punishment in hell is to be denyed drops of water: and wilt thou goe about to punish me so on earth? Well, I will meet with thee, thou shalt not haue a drop of my spirituall water. But here is no such thing; but for all her vnkindnesse hee kindly offers it to her.

*Deut. 2.*  
Christ's mercy  
to sinners dealing vnkindly  
with him.

*Vse 1.* Comfort to vs when wee haue grieved Christ, and vsed him vnkindely: He is not ready to take vnkindnesse, hee will not deale with vs, as wee with him; hee will not forget himselfe to be our husband, though we forget the duty of a wife.

*Vse 2.* To Ministers, though as churlishly dealt with by the world, as Christ by this woman, and out of their large fountaines scarce allowed a dishfull, yet neuertheless with Christ to seeke their soules: and as Christ forgat his thirst, so they their need and want, in the eager pursuit of their soules. See 2 Cor. 12. 15. *And I will gladly bestow and be bestowed for your soules, though the more I loue you, the lesse I am loued.*

*Vse 3.* Instruction to all Christians, to recompence good for euill, and to heape coales of fire vpon our enemies heads.

Christ

Doff. 3.

Christ thirsted after water, but he thirsted more after this womans soule, and therefore now opportunitie being offered for that, hee forgets his hunger and thirst. His spirituall thirst deuoures his corporall: As when two diseases meete, as the Stone and Gout, the greater paine takes away the sense of the lesse; so here in these two thirsts. But alas, in vs the thirst after the trash in the world, deuoures the thirst after grace, the glory of God, and aduancement of his kingdome.

Doff. 4.

Earthly matters minister heauenly meditation to an heauenly mind.

From the water in this Well, Christ takes occasion to discourse of the spirituall water. Earthly matters minister heauenly meditation to an heauenly minde: As contrariwise euen heauenly matters will occasion earthly thoughts in the minde of a worldling. And as the good man will fall out of earthly talke into heauenly, so the carnall man will slide out of heauenly into earthly: for when hee is forced to speake of heauen, and the other of the earth, both are out of their elements. And therefore the fire of the one suppressed, seekes to mount vp, and the earth of the other heaued vp contrary to his nature, presseth downeward. The like shall wee also see in Christ, *John 7. 37. 38.* vsing their superstitious pouring forth of water at the feast of Tabernacles, as a stirrop to mount vp to that heauenly meditation of the flowing of spirituall waters. Labour wee for the like dexteritie.

Now to the particulars. And first, *The Names.*

1. *Name. That gift of God.*

Doff.

Christ is the maine and principall gift of his Father, and hee is tendred as a speciall gift from him

to

to vs, *Rom. 3. 20. 8. 32. Isa. 9. 6. Iohn 3. 16.* In all Gods treasury no worthier gitt then the treasures of grace, hoarded vp in Christ: Hee is a collection of all other blessings. God cannot extend his loue farther in giuing, or we our wilhes in desiring more then him: Therefore here called *That gift*, the gift of all gifts, an inualluable and an incomparable gift.

Christ the  
maine gift of  
his Father.

*Vse.* As *Paul, 1 Cor. 12. 31. Desire the best gifts.* What a folly when a man may haue all things together in one, to let an vniuersall good goe, and choose a particular, to choose this or that petty blessing, and neuer reach forth the hand or open the mouth for Christ, who is all things, and more then all things; Wine, and Honey, and Milke, and Bread? *Isa. 55. 1. 2.* Nay, what a babish folly is this, God holding forth in his right hand a rich Jewell, *Christ*; and in his left an apple, the belly-blessings of this life, to choose the apple before the Jewell; these earthly blessings, as the *Gadarens* their hogs, before Christ? Let vs rather imitate *Paul, Phil. 3.* accounting all things losse, that he might winne Christ: If our hands be full of other things, let vs cast them all away that we may gaine Christ.

If the King should appoint a place where great treasures shou'd be distributed to the poore, what pressing and thronging thither would there be? Euen with such violence should wee presse vpon God, for his Christ, being in the number of those *violent ones, Mat. 11. 12,* and of those *valiant ones, Isa 53. 12.* amongst whom *this spoyle is diuided,* seizing on him as the *Eagles* on their prey, with the clutches of our Faith. It may seeme strange.

T

that

that things of speciall worth should goe a begging; yet here Christ and his graces come a begging to this Samaritane, offering themselues to her, and tempting her by their beauty to lay hold on them. So doe they still to vs, and yet who regards them?

*Use. 2.* As this must teach vs to lay holde on Christ, so to keepe our holde of him, to put on the Lord Iesus, and neuer to put him off; to weare him, and keepe him close vnto vs continually, for he is *that gift* of the great King, and meane things are esteemed being the gifts of Princes. What sell such a thing? No, though I might haue ten times the worth of it. It is my Princes fauour, the Kings gift: But now Christ is *that gift*, a pearlesse gift, a substantiall gift; *My flesh is meate indeede, and my blood drinke indeede, Iohn 6. The Lord giueth substance to the righteous*, saith Salomon, euen Christs body and blood. Say then as *Isaakob*, *I will not let thee goe*, the gift, yea, *that gift* of God. Sooner will I suffer mine owne body to be taken from my soule, then thy body, thy blood.

2. *Name.* *Living Water*, that is, mouing, running, springing: for motion is a signe of life; and the standing pooles seeme to be dead in comparison. See *Gen. 26. 19.*

Christ, and his Merit, and his Spirit, are compared to *Spring-water*, very fitly.

1. *Water* is very necessary for this life. *Aqua*, say some, *a qua omnia*. It shewes vs then how necessary Christ is for our spirituall life: whereunto adde that *Iohn 6.* that hee is *Bread*: Adde *Bread* to *Water*, and then you shall finde a thorow suffi-

Christs merit  
and Spirit com-  
pared to spring-  
water in sixe  
respects.



sufficiency in him for saluation.

2. *Spring-water* is found by digging deepe into the earth, *Gen. 26. 19.* If thou wouldest finde the spring of Christs Merit, of Christs Spirit, in thine heart, thou must digge deepe with the Spade of the Law, searching, and trying, and breaking vp thine heart. So Christ in this place, seeking for this spring in this same dry Desert of the Samaritanes heart, hee is faine to digge and delue, to conuince her of her sinnes, and to humble her in the sight of them, as we shall see afterward.

3. *Spring-water* may be deepe, but yet still, and it runnes with a still murmure, not with the roaring of a violent torrent: The grace of God in his Children makes not such a noyse, as the shewes doe in hypocrites. If a torrent haue receiued but a shewe, it will shew it presently.

4. *Spring-water* is alwayes in motion, quicke, nimble, alwayes running and proceeding, and the further it goes, the greater it growes: A liuely Image of the grace of God in his Childrens hearts. This is that which keepes the grace of God in its puritie. When once wee beginne to be standing pooles, as *Dauid* lying idley on his bed in the afternoone, then quickly shall wee gather filth, as hee the filth of Murther and Adultery.

5. *Spring-water* is of most excellent vertue aboue all other waters, to refrigerate and coole our heat, and sometimes to heale diuers maladies. This is the vertue that is in Christs bloud, and therefore hee calls the thirsty and tyred traue'ller to this fountaine, *Matth. 11. 28. Ioh. 5. 1.* Hither haue all the

Saints resorted in their drought, *Psal. 44. 1.2.* as the Deere in chafe, or hauing eaten serpents, does to the other fountaine. It is no cisterne-water, no pond-water, no puddle-water, of our owne mirie merits that can slake our thirst, when scorched with the fence of Gods wrath. And yet the Church of Rome giues vs such swash; dealing with the thirsty Christian, as the *Jewes* with thirsty Christs; giuing vs wine mingled with gall: Christs merits mingled with our owne. This is to trouble the Fountaine with filth and mudde; nay, this is *to forsake the Fountaine of liuing Waters, and to dig pits that will hold no water, Ier. 2. 13.*

6. *Spring water* holdes out, will not be drawne dry, no not in the greatest heate of Summer. So is it with the blood of Christ: It is an vnemptiable fountaine, of infinite merit, neuer ceases running, *Zachar. 13. 1.* Thou seest the bloody issue of thy corruption alwaies running, and gushing out at thine eares, eyes, mouth. The issue of blood and water, opened in the side of Christ by the speare, runnes alwaies for washing away thy filth: Thou canst not *commit* more then God can *remit*.

2. The second declaration of the excellency, is by the effects of Christ, and his graces: wherof one onely is laid downe in this verse.

*If thou knewest, thou wouldest haue asked.*

*Doff.*  
Knowledge,  
and desire of  
Christ, goe to-  
gether.

Our knowing and desiring of Christ, are ioyned together: So that a man can neither know Christ truely, but he must needes desire and long after him; neither can he truely desire and thirst after him, not knowing him. Here is the triall of our

our knowledge. It is but a vaine and idle dreaming knowledge, which prouokes vs not to prayer. If our eyes were opened to see Christ, so would our mouthes also cry after him. Ignorant persons must here take notice of their misery; for not knowing Christ, they cannot desire him; not desiring him, they cannot enjoy him. Away then with the Popish implicite faith; and if euer thou wouldest haue thy soule thriue, labour to haue thine eyes opened, *Ephes. 1. 18.* to see the worth of Christs merit and spirit. This is the reason that so few prayers, and harty desires for grace: Men know not the sweetnesse of grace. The hardnesse of their heart in not being affected with that sweetenesse which is in Christ, is from the blindenesse of their minde.

And this is the first Argument, from the *Excellency* that is in Christ; yea, but though Christ be so precious a blessing; yet if a matter of extraordinary difficulty to get him, this might discourage, therefore he ads a second argument, to prouoke her thirst, from the easinesse of obtaining him, euen by asking onely. *Thou wouldest haue asked of him, and he would haue giuen thee the lining water.* Withall here is a secret twitting of the woman, with her vnkindnes, in denying him water: As if he had said, though thou denyest me a little water, asking thee; yet I would haue dealt otherwise with thee, if thou hadst asked me spirituall water.

Our asking, and Gods giuing, goe together: Our opening the mouth, and Gods filling, *Psal. 81. 10.* Our thirsting, and his watering. Our open heart, and his open hand. If Gods hand be shut,

*Doct.*  
Our asking  
and Gods giuing  
goe together.

thine heart is shut: God will not giue without asking: If thou haue no mouth to aske, God hath no hand to giue. *Psal. 34. 15. Gods eyes are vpon the righteous;* but so that his *eares* are exercised with their *cryes*; the noyse whereof must open his *eyes* otherwise shut. When God meanes to bestow his grace on vs; then he stirres vp in vs desires after his grace. If thou wantest ought, surely thou art wanting to thy selfe in prayer. On the contrary, if thou haue an heart full of prayer, thou hast an assurance of receiuing thy desire: for as God will not giue if thou aske not; so neither canst thou aske, and God not giue. Thy Prayer can be no sooner in Gods eare, but Gods hand is in thine heart; euen in our desires and sighes for grace; we finde comfort and ioy, which thewes, that euen in asking we receiue.

VERSE 11. *The woman said vnto him, Sir, thou hast nothing to draw with, and the Well is deepe: from whence then hast thou that water of life?*

VERSE 12. *Art thou greater then our father Iacob, which gaue vs the Well, and he himselfe dranke thereof, and his children, and his castell?*

VERSE 13. *Iesus answered, and said vnto her, Whosoener drinketh of this water, shall thirst againe:*

VERSE 14. *But whosoener drinketh of the water that I shall giue him, shall neuer be more a thirst; but the water that I shall giue him, shall be in him a Well of water, springing vp into euerlasting life.*

Here is a resumption of the first argument, from the excellency that is in Christ, and his grace, and

a further prosecution of it, by a second effect of Christ. Where first the occasion of this resumption is to be considered; namely, the exception of the Woman against it, *Vers. 11. 12.* reasoning very unhappily in this manner. If thou canst giue me liuing water, then either that in this Well, or some better: Not in this Well, for then either with a Pitcher; but the Well is too deepe to get it so. Better Water then this thou canst not giue, for this is *Jacobs* Well, where he and his Sonnes drunke.

See what a dooe God hath with vs in our conuersion. Wee are as strong Oakes not hewne downe at the first stroake: we hold off, and draw backe, when God with the cords of loue would draw vs to him. Iesus Christ here offers himselfe to this woman; shee makes no more reckoning of him, then a blinde man of the Sunne, then a Sow of a iewell. And as a blinde man can put no difference betweene the Sunne and darkenesse; so neither can this woman betweene spirituall water for mens soules, and temporall for brute beasts: she thinkes her selfe wise and witty in reasoning against Christ, but she shewes her selfe a foole. Is the water whereof the beasts drinke, such an excellent gift of God? or was this woman ignorant of this water, that Christ should neede to say, if thou knewest that gift of God? or if it were such a water Christ meant, wou'd he haue begged of her before? I thinke she vnderstood Christ spake of a spirituall water, but she was disposed thus to cauill, not seeing the vse of this strange water of Christ;

*Doctr.*  
Our conuersion is not so easily wrought.

Christs; and perhaps thinking that this Well had some holinesse in it, being *Jacobs*; and so was as good as Christs. So that she doth not onely, not acknowledge and accept this water, but reiect it with scorne and disdain; and vseth her wits vn-happily to flout at Christ. This shewes the vile-nesse of our peruerse nature, much to be lamented. The more parts of nature, of wit and vnderstanding we haue, the more vntoward, and vntractable are we, and with this woman, vse our wit against our owne conuersion. This commends the wonderfull mercy of God, that loues vs, not onely not *existing*, but euen *resisting* afterward.

*Doct. 2.*  
Superstition  
brags of, but  
followes not  
holy men.

A property of the superstitious, to bragge of holy men, as of their auncestours, when they haue nothing of their owne to commend them. So the *Turkes* will be *Saracens* of *Sarah*, though they be *Agarens* of *Agar*. And these *Samaritans* will bragge of *Jacob*, though indeede they came out of *Assiria*. So the *Papists* doe bragge of *Peter* and *Paul*, and of the reliques and bones of the Saints; as this woman of the Well of *Jacob*, but want the minde, iudgement, faith, good conscience of the Saints, as these *Samaritans* of *Jacob*. But the minde of *Jacob* is better then his Well. To turne the hearts of the fathers to the children, saith the Prophet *Mal. 4*.

And thus much of the occasion. The resumption it selfe of the Argument followes, wherein the excellency of the *living Water*, is set forth further by another effect: That it giues full contentment to our desires; & so satisfies the drinker, that he shall neuer thirst; which is illustrated by comparison with



with the temporall water, *Vers. 13. 14.*

The parts are two :

- { 1. The defect of the water in *Jacobs Well.*
- { 2. The perfection in Christs water.

The first in these words. *Hee that drinketh of this water shall thirst againe.*

No earthly thing can give true content to the soule, for this is so spoken of this water of *Jacobs Well*, that all other things are in the same included. *Aqua in pates*, saith *Augustine*, *voluptas est seculi in profunditate tenebrosa : hinc hauriunt homines hydra cupiditatum.* Hee that drinketh of the water of pleasure, profit, &c. shall thirst more afterward, then before : for before he drunke, he was satisfied in hope, in conceit, but now after he hath drunke, not so much as in hope ; the euent hath corrected the error of his iudgement. Here is a cooler then to the itch of ambition, to the thirst of couetousnesse ; *Why lay ye out your money, and not for bread, and your labour without being satisfied ?*

*Is. 55. 2.* Our soule can finde no more rest in any earthly thing, then *Noahs* Doue when out of the Arke, and therefore as shee returned to the Arke, so must thou returne to that God that made thee for himselfe *Domine fecisti nos ad te, & ideo cor nostrum inquietum est donec requiescat in te.* *August.* Thou Lord hast made vs for thy selfe, therefore findes our hearts no rest, untill it rest in thy selfe. The circular world cannot fill the triangular heart, no more then a circle can fill a triangle, still there will be some empty corners. Nothing can fill the heart, but that fulnes which is in Iesus: And therefore

*Doct.*

No earthly thing can giue full content to the soule.

fore perſue in thy deſires theſe earthly things as eagerly as thou wilt, and get of them what thou canſt, and delight thy ſelfe in thy tooles Paradife, promiſing this and that contentment, in the end thy thirſt will be greater then it was in the beginning, thy bread will proue grauell, thy hony gall, thy wine vinegar, thy fiſh ſerpents. All earthly things are ſweeter in the ambition then in the fruition. *Ipsa etiam vota poſt uſum faſtidio ſunt, & quæ mereri optauimus, ubi meruerimus abdicamus: After the uſe, wee euen lothe the things wee haue often deſired, and thoſe things which wee haue deſired to obtaine, when wee haue obtained, wee reiect: Ambroſ.*

The ſecond point is the perfection of the ſpiritual water: *He that drinketh of the water that I ſhall giue him, ſhall neuer thirſt more.* Hee that ſhall be partaker of my merits and Spirit, ſhall neuer thirſt againe.

*Obiect.* None thirſt more after Chriſt, then they who haue taſted of his ſweetneſſe.

*Anſ.* Thirſt is eyther want of moyſture, or deſire after it, hee that hath taſted of Chriſts merit and Spirit, ſhall neuer thirſt, that is, be in want, and ſo wholly deſtitute, as hee was before hee taſted. And againe, Deſire is eyther a vaine deſire, that is fruſtrated, or elſe ſuch a deſire as is ſatiſfied. Now hee that hath drunke of this water, ſhall neuer ſo long and deſire after it, as *Dines* in hell, and not obtaine it: But no ſooner ſhall hee deſire, but hee ſhall be reſreſhed; for the water once drunke, ſaith Chriſt, ſhall be a Well, a Fountaine alwayes ſpring-

springing, and so ready to relieue him, when euer hee thirsts.

*The Use.* 1. Here is a large comfort for the Saints. First, they can neuer fall away wholly, and returne to their former drought. Those few drops which flow from the fountaine Christ to them, proue a fountaine in them. If a man take a dishfull of water out of a fountaine, and put it into another place, it will not proue a fountaine, but quickly consume: But here the water of the fountaine becomes a fountaine. Looke how many measures of water are communicated to the Elect, so many fountains. Now fountains cannot be exhausted: Though the riuers flowing from the fountaine may be brought to a low ebbe, and in some places there may be great shelues, yet there will be water at the head of the riuier, in the fountaine. And what though thou haue but a little grace, and thou see many that seeme to haue more, to turne bankrupts: So did many rich men, that had more oyle, more meale, then the *Sareptan* widow, perished for famine when shee did not, because there was a fresh spring in her little cruise, and in her little barrell. And so howsoeuer the great water brooks of hypocrites faile in summers drought, yet the little fountaine waters of Gods children still hold out: Whence it is, that *Tit. 3. 5. Paul* saies, that God hath shed his grace richly vpon vs, (and yet wee complaine of great scarcity) because howsoeuer it be but a little, as a fountaine is but small, yet still there is a fresh succession, a continuall spring alwayes running. And in this regard the foun-

Saints doe  
perseuer.

fountaine hath more water then the torrent. But the Popish Interpreters would gladly elude this place : Here is shewed, say they, the difference betweene this water and the other, in regard of the waters themselves; that one may be consumed with the heat of the stomacke, and so cannot hinder our thirst from returning, the other is incorruptible, and so of it selfe is able to quench thirst for euer, if we let it alone, and cast it not vp againe.

*Ans.* Christ doth not onely shew what this water can doe, but what it shall, and must needes doe : *Hee shall neuer thirst, and it shall be a fountaine of water, springing unto everlasting life.* Let the Diuell giue Gods childe neuer such vomits, hee may cast vp some of the water, but still the fountaine remains springing at the heart, the fountaine cannot be vomited vp. Farther, to take that they say of the nature of the waters: what difference should there be twixt these two natures, if as the naturall heate of our stomackes preuailes against temporall waters, so the vnnaturall heat of our corrupt concupiscence should likewise preuaile against all the spirituall water? For what else is the casting vp of the water? No, the words of Christ are too cleare so to be eluded; *The water shall be a fountaine, alwayes springing to eternall life* : which speech were not true, if it might be cast vp after it is drunke. In conduits and conueyances of waters, looke how farre the water descends, so farre it ascends : Now this water it descends from heauen, and thither therefore it will returne againe. As the water in the Rocke followed the Israelites into the Land

of

of *Canaan*, so this water that comes from Christ, figured by that Rocke, 1 *Cor.* 10. followes vs to the heavenly *Canaan*, during our peregrination here in this world. Grace cannot end in shame; it cannot end but in glory.

Secondly, here is further comfort for Gods children, when they are scorched in conscience with the sense of Gods wrath, and are as the parched ground. As wee say in our ordinary Prouerbe, That it is good going on foot with an horse in ones hand; so good thirsting with a fountaine of water in ones breast. Hee shall not thirst so, but that this water shall be a fountaine, springing and sending forth water to relieue his thirst. *Dives* in hell thirsting, could not haue one drop of this water vouchsafed him: But the godly in that hell they are in often vpon earth, they haue. It is a terrible thing this thirst. Christ that here forgot his naturall thirst, pained yet with this thirst on the Crosse, cryed out, *I thirst*: And *Dauid* that ouercame the extremitie of the other thirst, pouring the water vpon the ground, how miserably complaines hee, vexed with this thirst? *Psal.* 38. and 32. and 143. 6. Yet here is comfort in this misery: a fountaine of liuing water springs in our hearts, to refresh, to reingrate and reuiue vs, so that wee shall neuer dye of this thirst.

2. Here is a tryall of the grace of God in vs: For it is a fountaine springing and ejaculating his water vpward, mounting and aspiring to heauenward, to eternall life. *Pro.* 15. *The way of the righteous is on high*: their thoughts and motions flie vpward.

It

If the streame of thine affections runne head-long downeward, the grace of God is not in thee.

3. Here is instruction what to do in our drought, to runne to Christ, to cry to him for this water: Hee is both the water, and the giuer of the water; *The water which I shall giue. As Sifera to Iael, Giue mee drinke, for I am thirsty,* so say wee to Christ, when scalded and tyred with the heat of our accusing consciences.

4. Grace of God being compared to fountaine water, it must teach vs caretully to preferue the same, that it be not troubled nor poysoned, that wee suffer not Sathan, as once the Philistims did to *Isacks* Wells, to stop them vp with his mud. The Romanes were carefull by Lawes to maintaine and fence their fountaines: Greater should our care be to preferue this fountaine from all annoyance, and to looke that the streame runne freely and clearly. Perhaps Sathans temptations will damme it vp for a while, but we must so resist, that at length getting the victory, it may flow so much the more violently.

Thus much of the two first Arguments, to prouoke this womans thirst. The third now followeth, from her owne need of it. Where first the occasion of Christs vsing it is set downe, namely, the womans not profiting by the former arguments, but reiecting all that was said, with scorne and dirision.

VERSE 15. *The woman said vnto him, Sir, I pray giue mee of this water, that I may not thirst, neither come hither to draw.*



As if shee had said, Thou talkest much of this water, but I see it not, &c. Their coniecture is too weake, that because of the word *Sir*, thinke this woman beganne to hearken after and reuerence Christ, and so in some thirst to call for this water: for it was common to call any stranger so, as *Seneca* also writes, *Quomodo obuios quosq; si nomen non succurrit dominos appellamus*: Therefore I take euen these words also to be a continuance in that scoffing veyne shee began. She pleased her selfe in her frumping, and would loose, not her friend, but her Saviour, and so her own Soule, rather then her iest. Now if Christs doctrine could not scape flouts nor mockes, as here, and by the Pharisees, *Luk. 16.* no maruell if ours now cannot.

VERSE 16. *Then Iesus said, Goe call thine husband, and come hither.*

VERSE 17. *The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.*

VERSE 18. *For thou hast had five husbands, and of whom thou now hast, is not thine husband: that saidst thou truly.*

Here is the last meanes and incentive of this womans thirst vsed by our Saviour.

Where consider,

{ 1. Our Lords vse of this meanes.

{ 2. The Successe of it.

1. The meanes is to let her see in what neede shee stood of Christ, and his water, in regard that shee was a filthy harlot liuing in vncleannesse. This  
hee

hee doth, first, by bidding her call her husband, occasioning her to say thee had none : and secondly, thereupon telling her, that hee whom thee vsed as her husband, was not indeede her husband, that is to say, thee liued in vncleannesse, which is amplified by this, that thee did so after thee had had fise husbands, and so in her old age, in all likelihood : though some doe thinke that her other fise husbands were such as this sixt.

Doe. 7. 1.

Christ knew shee had no husband, yet bids her call her husband. This was a speech of tryall, such as *Iosephs* to his brethren, and in wisdom may be lawfully vsed.

Doe. 2.

Christs intent in this speech, the issue declares, but yet he seemes to haue another pretence, namely, this ; That to giue a marryed woman a gift of worth without her husbands priuie, might be subiect to interpretation. This is the best vse of politique dealing, when it is vsed in tempering with soules.

Doe. 3.

God at length  
will awaken  
the conscience  
of sinners.

This woman, likely, of a long time had traded in this filthy course, and slept securely in the same, but at length shee is here nipped, and hath a priuy touch giuen to her conscience for it : So the brethren of *Ioseph*, after twenty yeares securitie, were remembred of sinne against their brother : And those men, *Acts* 2. after fifty dayes, were griped for the crucifying of Christ. For a while thou must enjoy a false peace in sinne, but at length conscience shall be awakened, and God will set thy sinne in order before thee, here or hereafter. Doe not comfort thy selfe in the secrecy of thy sinne; for  
though

though with this woman thou maist hide thy sin from man, yet Iesus Christ knowes of it, and will lay it in thy dish, when thou little thinkest of it.

2. The successe of the discouery of this womans sinne followes. Hereby Christ obtayned that for which hee laboured all this while, namely, her thirsting after this water, which shee thus bewrayes:

VERSE 19. *Sir, I perceiue thou art a Prophet.*

VERSE 20. *Our Fathers worshipped in this mountaine, and yee say that in Ierusalem is the place where men ought to worship.*

1. Shee acknowledges him a Prophet, and so all that true and iust, which before shee put off with iests.

2. As of a Prophet shee seekes resolution in a case of conscience; where that liuing water runnes, whether in *Ierusalem* or *Samaria*.

The most compendious way to conuersion, is in conscience to be thorowly conuicted, and seriously affected for our sinnes. Many would onely haue the Gospell taught. As long as Christ preached pure Gospell to this woman, concerning the excellency and worth that is in this fountaine of liuing water, she scoffed, and broke iests vpon him, but when hee beginnes to mingle the Oyle of the Gospell, with the Vinegar of the Law, when hee shewes her her secret sinnes, and so takes downe her pride, then she sings another tune. Before she was whole, and contemned the Physician; before shee was moist enough, and regarded not this water;

*Doct. 1.*  
Conuiction,  
the way to  
conuersion.

water; but now she is sicke, and seekes to the Physition: now shee is dry, and opens her mouth, and gapes like the thirsty ground.

*Vse 1.* Ministers must learne first to present men with the sight of their sinnes, that so feeling their neede of a Sauour, they may hunger and thirst after him.

2. Hearers that would profit by the Word, must labour to be humbled, till then they will not relish it; but being full in their owne conceit, they will play with it, as full-fed children doe with their meate, and as here this woman did. *Iob* himselte, till Gods speaking once & twise out of the whirlewinde, nothing regarded all the gracious and sweet words of *Elihu*. An heart lostned in the sense of sinne, is easily wrought vpon by the words; and a touched minde seekes for ease.

*Doct. 2.*

Her question is about the true worship of God. The reason hereto mouing her, seemes to be this: Being touched in conscience for sinne, she desires reconciliation. True reconciliation in a false worship shee knew there could be none: therefore she seekes to know the true worship. Many thinke when they haue offended God, they may be reconciled by their ignorant, senselesse, and ceremoniall worshipping of him: And some thinke that all religions doe well, and God may be pacified by any worship: But this woman here teaches another lesson; That there is one onely true worship of God, in, and by the which, his fauour can be obtained of sinners that haue offended him.

*Doct. 3.*

This woman had beene nuzled in Samaritanisme, and

and alwayes worshipped in mount *Gerizim*, yet now shee makes this worship a matter questionable; which shewes that she neuer rested truly contented in that worship. So is it in all false worships, *Mat. 19.* A Pharisee holding according to the opinion of his Sect, Iustification by workes, comes yet to enquire concerning the way of saluation: So the Mariners, *Ion. 1.* distrusting their owne Gods, call vpon *Ionas*, to call vpon his God. And many Papists distrusting their owne merits, haue wholly in death cast themselues vpon Christ.

The same consideration shewes likewise, that an heart truly touched for one sinne, makes conscience of all other sinnes: as this woman touched for her Adultery, beginnes to scruple about Idolatry and Superstition.

*Doff. 4.*

Marke how this woman takes notice of this controuersie betwixt the Iewes and Samaritanes, and speakes of it seriously, as of a matter concerning her selfe. Some would haue checkt her, and haue sent her to her pitcher, or to the spindle, and askt her; what, women haue to doe with matters of religion? And many men are there that speake of the controuersies of Religion, as *Festus. Act. 25. 18.* with great neglect, who yet will talke very grauely, and in great good sadnesse, of their fields, of their corne and cattell.

*Doff. 5.*  
Matters of Religion belong to all.

Marke the prop of false religion, The authority and example of our fore-fathers. *Our fathers worshipped in this mountaine*: The same cry is heard in the Papists mouthes. But, first, wee must consider what these fathers are, and admit none for fathers

*Doff. 6.*

3. Rules for  
following our  
forefathers.

imitable, but such as God admitted to be his sonnes: For our fathers might be blinde and superstitious. Secondly, whether that which they did, though well, be yet lawfull for vs. The fathers before *Moses* might lawfully worship in this mountaine, but the case was altered now: God had appropriated a place for solemne service in sacrifice, and tyed them to that, namely the Temple at *Ierusalem*. Thirdly, Specially, heede not what they before vs did, but what God before all, who is the *Auncient of daies*, in comparison of whom the greatest father hath not one gray hayre of Antiquity, would haue to be done. To the law, and to the testimony. *Ih. 8.*

Doct. 7.

Notwithstanding the controuersies in religion, this woman labours to finde the truth. Not like those that will be of no religion, till they see the differences amongst the learned reconciled. As if a man in sicknesse should refuse Physicke, till he see the Physitions to be all of one minde in their profession: Or as if a trauayler, because of the many wayes he meetes with, should therefore sit downe, and refuse to goe. Nay, rather would he not as *Ier. 6. 16.* stand and behold, and cast in his minde which is the most likely? and would he not aske, and enquire of others?

Doct. 8.

This also is commendable in the woman, that she doth not headily, and rashly, relinquish her false religion, but as the Prophet bids, *Ier. 6. 16.* she stands upon the waies, and beholds, she vetch her eyes, her iudgement, and vnderstanding, reasoning with Iesus Christ, and seekes information of him. Whereas many amongst vs, in a fond humour

runne



runne headlong into false religions, without any aduise-ment, without any *(standing vpon the waies, & be- holding;* & suffer themselues to be carried like bruits.

She takes the opportunity very fitly: A Prophet was present, that could resolue her; she will not let him goe vnasked. A sickely man lighting vpon a Phylitian, will be conferring with him about the state of his body: One that hath suites in the law, meeting with a lawyer, will propound his case to him: And yet though we be daily among Gods Prophets, we make no vse of them.

*Dost. 9.*

Marke the strange change that is wrought in a sinner truely touched. This woman before entertained Christ with great scorne, and inhumanity, proudly insulting ouer him: Now she lyes humbly prostrate at his feete, and acknowledges him as Gods Prophet: The like in those. *Act. 2.* and the laylour. *Act. 16.* Hauing whipped them before, now washed and annoynted their stripes. Ministers must looke for no respect from loose persons, that lye wallowing in the myre of this or that filthy pleasure, as this woman of *Samaria* did. None are more distastefull to such, then Ministers; No matter more tedious to them then that of religion: They thinke it concernes them not. But if once with this woman their hearts be touched with the sense of their sinne, then none more welcome then Prophets: then the Dauncer, and the Fidler, the Iester, and the idle, vaine, lasciuious, wanton companion, and his raike, will be reiected, and then the language of *Canan* will bewray them to be of another countrey then before.

*Dost. 10.*

VERSE 21. *Iesus saide vnto her, Woman, beleue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem, worship the Father.*

Here beginneth the second part of this conference; wherein Christ hauing happily prouoked this womans thirst, doth as happily quench it.

- § 1. *Resolving* her, touching the true worship.
- § 2. *Reusaling* himselte to be the Christ.

1. His *resolution* concerning the true worship, is an answer to her doubt, propounded *Verse. 20.* whether the Iewish or Samaritan worship were the right; whereto Christ first answers here, and then prosecutes his answer by meeting with two questions, that might arise out of this answer *Verse. 22. 23.*

The answer in effect is this: That it is not much needefull for her to trouble her selfe about this, because neither of these two worships were long to continue, but both were shortly to end. For Christ sought rather to make her a Christian then a Iew.

*Woman beleue me.* ] This as a serious preface, wherein Christ vseth that priuiledge of his Prophethip, acknowledged by her. For Prophets haue right to be beleued, being guided by an infallible assistance of the spirit: But now no Minister to be beleued on his bare word.

*The houre commeth.* ] Here three questions may be asked.

1. *Quest.* Did the Samaritans worship the Father? For Christs words seeme to imply so much.

*Ans.* In their owne intention they worshipped the God of *Abraham, Isaac, and Iacob*, and that was the

the Father: But indeede they did not; for Chriſt in the next verſe, in a kinde of reuocation of that he might ſeeme to ſpeake in this verſe, ſaies, *ye worſhip, ye know not what.*

2. *Queſt.* Why doth he ſay, *ye ſhall worſhip the Father*, rather then God? And ſo afterward. *ver. 23.*

*Anſ.* To ſhew vs how God is to be worſhipped. Firſt, not as an absolute God, but in the Trinity of perſons, the Father, Sonne, and Holy Ghoſt. Now when the Father is named, the two other perſons are included, all ſubiſtiting together in one and the ſame God-head; we are to call vpon the name of God the Father, in the name of his Sonne, by the aſſiſtance, and motion of his holy Spirit. Here then all the deuotion of Turkes, and Iewes, yea, and of many of our common people is marred, that know not the doctrine of the Trinity. Secondly, As a Father louing vs as ſonnes, and ſo we ſhould come to him boldly, as ſonnes, crying *Abba Father*. Thou that art a ſonne the darling of thy father, neuer feare to come into his preſence: Neuer ſeek to a ſtraunger to be thine interceſſour. Here we ſee that the Papists, and all ſuch as want the aſſurance of Gods loue to them in Chriſt, cannot truly pray, for they cannot ſay the firſt word of prayer; *O our Father.*

3. *Queſt.* How doth Chriſt ſay his Father will be worſhipped no longer in *Ieruſalem*, when God ſaies. *Pſ. 132.* It is his reſt for euer?

*Anſ.* It is true, eſpecially of the thing ſignified by *Ieruſalem*, the Church. So when Circumciſion, *Gen 17. 46.* is ſaid to be an euerlaſting

couenant, it is true, especially in regard of the inward circumcision of the heart. It is true also of *Ierusalem*, the type, in a limited sense; as when we say, I giue thee this for euer, that is; during life. So *Ierusalem*, circumcision, legall worship, were for euer, that is, till Christ, and the beginning of the new world in him.

*Doctr.*

In the new Testament, distinction of place for Gods worship is taken away. In the old Testament, God reuealed himselfe in the Temple, ouer the Mercy-seate. Christ is the true temple, the true propitiatory; the body being come, the shadowes are vanished: Wherefore as they directed their prayers towards the Mercy-seate; so wee now ours, towards Christ in the heauens.

VERSE 22. *Yee worship that yee know not, wee worship that wee know: for saluation is of the Iewes.*

Here the first question that might be made out of the former answer is met with, and it is this: Though both these worships must be shortly dissolved, yet while they continue, one onely is the right: I would know then which that is. Christ answers; Not yours, *ye worship ye know not what*: But ours, *we worship that we know*.

*Yee worship that ye know not.*] The Samaritans worshipped the God of the Iewes: They expected the Messiah, as appears, *Vers. 25*. Their religion which was grosser at first, was now refined by *Menasses* a Iew, a Priest, that in the time of King *Alexander* made a defection to him, and brought many

many Jewes with him. *Origen* alſo writes, that they received the five bookes of *Mofes*; and yet becauſe they conceived not aright of God, nor worſhipped him in the place appointed; but had a new Temple, and a Prielt-hood of their owne deuſing; they are ſaid, *to worſhip they know not what*, that is, a ſantie, an idoll of their owne braine, not the true God.

When God is not rightly conceived of, as he is revealed in the words; and when he is otherwiſe worſhipped then he hath appointed, he is turned into an idoll. *Ephes. 3. 12.* The *Ephesians* are ſaid to be without God, before their conuerſion, becauſe they conceived him in a falſe manner, out of the Father, Sonne, and holy Ghoſt. *Deut. 32. 17.* The *Iſraelites* are ſaid, to haue offered to Diuels, not to God, though they aimed at the true God in their offerings; becauſe they worſhipped God in images, contrary to his preſcription. So for Prayer, and Humiliation. *Hof. 7. 16.* *Iſ. 43. 22. 23.* for Faſting, *Zach. 7. 5* for Sacrifices, *Amos 5. 25.* for the Sacrament, *1 Cor. 11. 20.* being otherwiſe done then God appointed, God would not acknowledge them as ſeruices done vnto him, though the doers to intended them. *Matth 15. In vaine doe they worſhip me, teaching for precepts, the traditions of men.*

*Doct.*  
God falſely  
worſhipped, is  
made an idoll.

*Uſe 1.* The *Turkes* and *Jewes* then worſhip an idoll, becauſe God is conceived out of Chriſt. Now there is no ſuch God.

*2.* Papiſts worſhip an idoll: For firſt they conceive a miſte of God, as though his preſence were  
tyed

tyed to images in speciall manner: but alas there is no such God. They conceiue amisse of Christ, as though he were held in the hands of the Priest, after the words of consecration: but there is no such Christ. They worship therefore a God, and a Christ, of their owne deuiling. Besides, they haue like the *Samaritans* new rites, new formes of worship, which God neuer commanded: All their religion consists of new deuiled rites and sacraments: And the sacrifice of the Masse, the very marrow of their Religion, is hewne out of the same rocke. They may pretend good meanings, and intentions to God, but *loue is the fulfilling of the law*, and *loue reioyceth in the truth*. God findeth fault with the *Iewes*, that they had set vp their posts by his posts, and their threholds by his, *Ezek. 43. 8.* *Socrates* might haue taught them, that God is to be worshipped, as he himselfe will. The very heathen *Romanes* knew thus much, as *Austen* hath obserued; when therefore they refused the God of the *Hebrewes*, who yet intertayned the worship of other Gods, because they knew that if they worshipped him not in that manner he would be worshipped, they should not worship him at all, but a fained deuise of their owne: Now they could not worship him according to his owne will, vnlesse they put away all other gods, and that they were loath to doe, fearing more harme by the anger of these many faile gods, then hoping for good, by the good will of the one true God, as *Austen* saies.

Our ignorant multitude worships an idoll, they know



know not what: for they conceiue of God and his worship, according to their owne silly addle heads, not out of the word of God. Their God is made all of Mercy, and no Iustice. Their worship of God is their good meaning, and their good dealing, and mumbling ouer the ten Commandments, the Creede, the Lords Prayer, without all vnderstanding. In sickenesse and danger of death, a prayer-booke is brought forth, and something out of that must be read, though perhaps nothing to the present purpose. Alas what kinde of God is this of theirs, that can be charmed with a few words? What strange conceits haue these silly people of God? A man may well write vpon all their deuotions, that which was written vpon the altar at *Athens*, *To the unknowne God*. God ignorantly worshipped, according to the direction of mens blinde and braine-sicke heads, is an idoll, and no God.

4. Euery one in diuine worship, seekes after God: if we would finde him, and not misse of our marke; then acquaint we our selues with his word, and get sound direction thereout for euery particular of his immediate worship, that wee may be able to say, *Wee worship that we know*; our owne *wisedome is enmity to God*. It is not fit Gods enemy, should appoint Gods worship. *Deut. 10. 20. Thou shalt feare the Lord, and cleaue to him*. In Gods feare, that is, his seruice, he must be wholly cleaued too. No adling, no detracting, *Deut. 12*. That we may offer vp the true seruice to God, there must be proving what his wil is. *Rom. 12. 1. 2*. What-  
soeuer

foeuer is a good worke, is not electitious of our owne choyle, *Col. 2. 22.* but of Gods preparing, *Eph. 2. 10.* *Mich. 6. 8.* He hath shewed thee, *O man,* what is good, and what he hath required of thee. And *Matth. 28. 20.* Teaching them to obserue all things, whatsoeuer I haue commanded you. So *Ier. 7. 31.* grieuous things directly forbidden by God in his seruice, are yet reiectcd by this reason; which I commanded not. There is an itch in vs, and such is the pride of our flesh, that wee would faine be meddling, but God restraines vs, *Num. 15. 39.*

*We worship that we know,] We.* Therefore say the *Arians*, Christ is a creature?

*Ans. 1.* He speaketh by the figure *ἡνωθῆναι*, as *Paul, 1 The. 4. 15.* We which line at the coming of the Lord. Secondly, Christs humanity is a creature, and did worship, as when he prayed in the Gospell.

*For saluation is of the Iewes.]* This is a reason prouing the Iewish worship true, because they had the word of God among them; the doctrine of saluation, giuing them direction how to worship God sauingly. *Is of the Iewes;* of, or from them, not onely among them, but from them flowes to others, as *Is. 2.*

*Doff.*

A trial of the true Church.

Here is an excellent, both note and priuiledge of the Church. Christ doth not determine the matter by vniuersality, succession, &c. But there being a controuerlie betwixt the *Samaritans* and the *Iewes*, which was the true Church, who had the true worship, he tyes it by this note of the doctrine of saluation, when it is so among a people

ple that it flowes from them to others for their benefit. Otherwise *Moses* five bookes were among the *Samaritans*, as now the Scriptures among the *Papists*, and yet saluation is not from them, because they are lockt vp in an vnknowne tongue, and depraued with corrupt interpretations: as *Israel* is said to be without law, when without lawfull Priests, and so the sound interpretation of the law, 2 *Chron.* 15. 3. *Consanguinity of doctrine makes the Church Apostolical.* Tertull.

*vsē 1.* Let those then out of the Church associate themselves thereto, and get themselves matriculated into it: for here onely saluation to be had, and therefore thither flye all the elect, as Pigeons to their windows, *1st* *Cor.* 8. True worship and saluation goe together.

2. To those in the Church. Both to stay them in the same; whither should wee goe? Thou O blessed Mother hast the words of eternall life, thou art the pillar and ground of truth. And also to make them know, their happinesse, and be thankfull, and make vse of being in this blessed society. There be many barren figge-trees in this garden, that doe but cumber the ground, and make no benefit of the fatnesse of the soyle. Societies, Townes, Cities, Countries, are much commended by the speciall commodities they yeele: now the Church yeeledes the best commoditie, saluation of our soules! Oh happy priuiledge; let vs therefore pray to God, and labour with all our might, that his Church may sit continue among vs, for if that goe downe, far-wel saluation: And being  
in

in the Church, let vs sucke of her breasts this saluation.

VERSE 23. *But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father requireth euen such to worship him.*

VERSE 24. *God is a Spirit, and they that worship him, must worship him in spirit, and truth.*

Here the second question, arising out of Christs answer, is met with: And it is this. If the Iewish worship it selfe must expire, what other worship must succede? Christ answers, a worship that is in *spirit and truth*. The sense. *The houre commeth.*]

The time is at hand; *and now is,*] to wit, in part; because Christ being already come, he began in part to obscure the grace of the legall worship. *In Spirit.*] Spirit, signifies first the heart, and so is opposed to the heartlesse, and formall deuotion of the Samaritans. Secondly, the inward renewed, and spirituall motions, and affections of the heart, together with such outward actions, as necessarily flow from them, and wherein they expresse themselves. And thus *Spirit* is opposed to the earthly, and carnall worship of the Iewes, which stood in meates, and drinckes, and diuers washings, and carnall rites, *Heb. 9. 1. 10. and 7. 16. And Truth.*]

Truth being taken for sincerity, is the same with Spirit in the first sense, or not much differing; but further it is here opposed. First, to the Iewish rites that stood in figures, and shadowes: but now the worship of Christians stands in the *truth* of those figures,

figures, as in mortification, and denyall of our selves, &c. figured by the legall Sacrifices, *Ro. 12. 1.* This is the reasonable seruice of God, and as here Christ speakes, the spirituall seruice. Secondly, it is opposed to the voluntary worship of the Samaritanes, deuised by their owne lying braynes, and so was a false worship, not onely wanting the *truth* of a good heart, for the manner, but the *truth* of Gods word for the matter of the worship. This is the full sense.

1. *Object.* The true worshippers worshipped God in *Spirit* and *Truth*, in the old Testament, in this sense.

*Ans.* True they worshipped God in *Spirit*, but yet withall in the worldly Sanctuary at *Ierusalem*: and in *Truth*, but yet withall in shadowes and figures; but now we worship in *Spirit*, without such Iewish carnall worship; in *Truth*, without figures.

2. *Object.* Doe not wee worship God still with outward Ceremonies, as bowing the knee, lifting vp the hands and eyes, vsing the voyce in prayer? and are not our Sacraments outward and earthly elements?

*Ans.* The former of these Ceremonies are naturall, and serue liuely to expresse the inward motions of our hearts, and so belong to the worship that is in spirit: for the worship in spirit is not onely the inward affection, but all such outward declarations in action, as a sound affection must needes vent it selfe by. The latter are instituted by God himselte, but they are so few, Bread and Wine in the Supper, Water in Baptisme, that in com-

comparifon it may feeme meerely spirituall wor-  
ship to the Iewish.

*The Vfe.* 1. The Popish worship is here marked  
out for a false worship. When Christ here faies, *the  
true worshippers shall worship in spirit, &c.* hee im-  
plies, there should be false worshippers, that should  
worship otherwise: and it seemes probable, that  
hee euen aymed at them in these words. Surely he  
hath notably discovered them; for their worship is  
as ceremonious, as pompous, and outwardly glori-  
ous, as euer was the Iewish; meerely sensuall, plea-  
sing the eyes with their golden Images and costly  
furniture, with their richly arrayed Priests, paral-  
leling the Iewish; pleasing the eares with their  
musicke; the smell with their incense and perfumes.  
Their whole Masse, what is it but a masse of Cere-  
monies? They reuiue, and rake out of the ashes,  
the Iewish and Paganish Rites. *Paul* shewes, *Gal 4.*  
that the Iewes were but Children when their Ce-  
remonies were in vse: The Popish religion then is  
but a babish, and an Apish religion; the Church  
is no baby now. *Augustine* complained of the vn-  
supportable burden of Ceremonies clogging the  
Church in his time, insomuch that the condition  
of Iewes, sayes hee, was more tolerable then of  
Christians. But now the little finger of Popish ce-  
remonies is farre heauier to the Church then the  
whole body was in *Augustines* time. Well, if this  
be a note of the true worship, that it shall not be  
as the Iewish, all Ceremonie, but all Spirit, and as  
little Ceremony as may be, surely the Popish wor-  
ship, a fardell of Ceremonies, and nought else, can-

not



not be the true. As in men, the lesse body the more spirit commonly, so in Gods seruice, the greater the bulke of bodily Ceremonies, the lesse spirit of true Deuotion. See *Ier. 3. 16.* The true worshippers shall so heede the spirituall worship, that they shall forget the Arke, that is, all those outward Ceremonies; but how haue the Papists forgotten them, that haue reuiued them? And *Isa. 66. 5.* the false hypocrites are brought in, crowing ouer the true worshippers, glorying in their outward ceremonious worship. Nay, they are here yet further discovered: for the true worshippers *worship the Father*. Wee heare of none else they are to worship. But the Popish worship directes vs to Saints, and to Angels. Further, the matter of Gods worship must be in the word, and according to the truth thereof: But the Popish worship is a voluntary, deuised, Samaritan worship, and so is neither in *Spirit*, nor in *Truth*.

2. Here we are taught, wherein principally the seruice of God consisteth, namely, in the inward and spirituall affections and motions of the heart, when our thoughts, our loue, our confidence, our joy, and our delight are on God: This is to worship God in spirit. So *Zechary* in his Song, *Luke 1. 74. 75.* Many talke of their seruing of God, but few know what it meanes: God is not to be serued only morning & euening with a few words, but all the day long, as *Zechary* saies, *all the daies of our liues: yea, all the houres; for this is the whole duty of man to feare God, and keepe his commandments.* *Eccle. 12.* There must be nothing done by man, but it must

Gods seruice chiefly consists in the affections of the heart.

belong to this : for euen in our eating and drinking wee must glorifie God; and no glorifying of God, but by obedience, and obedience is better then sacrifice; it is the highest seruice. Hee that doth not thus serue God, doth but mocke him in saying of his prayers, & comming to the Church, and deales with him as *Promethius* with *Iupiter*, in giuing him bones couered ouer with skinnie, hauing eate vp all the meat. It is the Diuell that men commonly serue, when their affections, motions, and actions are set on sinne. Could wee endure to haue one glauer on vs with faire words, and giue vs Court-holy-water, and inwardly to conspire with our enemies against vs? And yet thus doe we deale with God, and wee thinke wee serue him trimly to. As the common drunkard, swearer, adulterer, &c. thinke when they haue beene at Church, they haue serued God sufficiently, though all the weeke long they haue serued the Diuell in the stewes, and in the Ale-house.

A directi-  
on  
for per-  
formance of  
Gods out-  
ward worship.

3. Here is an excellent direction for vs, in performing outward solemne seruice to God. These two things must be conioyned, *Spirit* and *Truth*: There must be a *true matter* of worship, grounded on the Word; it must be no deuised worship: There must be also a *true manner* of worship; it must be done with the very spirit of the minde, and come from the very heart-roote: it must be no formall complementing worship. Though it must not be will-worship, in regard of *prescription*, yet in regard of *performance* it must be will-worship: it must be performed with the will, the affections, and

and all that is within vs, *Psal. 103. 1.* Though our will may be no instrument of *deuising*, yet a speciall instrument of *performing* worship. Many mens prayers are onely *wit-worship*: some wit they shew in framing a prayer, but no *wil-worship*, no affection, no life, no heate of deuotion: These are the two common errours in our worship: I though *Truth* yet no *Spirit*. Though wee be no Iewes, and are of the true Church, and haue a true worship, yet wee worship with false hearts, full of hypocritie. Againe, if *Spirit* yet no *Truth*: Though some blinde kinde of zeale, yet not according to knowledge; though some affection in the seruice performed, as sometimes in simple and well-meaning Papists, and superstitious persons, yet the worship is in mount *Gerizim*, it wants the truth of Gods word to warrant it. Thus some are Iewes, some Samaritanes: either a false worship, or a true worship with a false heart; few true worshippers. Our common sinne is that *Isa. 29. 13.* *to draw neare with our lips*, our knees, our eares, *when our hearts are farre from God*, and to giue God the shell of outward adoration, without the kernell of spirituall deuotion. Outward seruice is so farre forth seruice, as it expresseth the inward: Therefore it is the inward that Gods children doe specially stand vpon; for bodily exercise profits but little, nay, it hurts much, being seuered from the spirituall. Therefore take heed in prayer of wandring minds, colde hearts, heauy and dead affections: All our labour is then lost. It is false which Popish Doctors teach, that Prayer is both *meritoria* and *impetratoria*,

*petratoris*, that it both merits and obtaines, though there be no actual intention of the minde in praying: So doth *Thomas* 2. 2<sup>e</sup>. We would pray and worship God; but wee are no true worshippers if wee worship not in spirit: Therefore sayes the Prophet, *Hof.* 11 12. *They compassed mee with a lye.*

4. Here wee see the priuiledge of the Church of the new Testament: *Moses* his veyle of the Ceremonies is taken away, and now with open face wee may behold the face of God, *2 Cor.* 3. 18. Then the sea about the Altar was brasen, *1 King.* 7. 23. and what eyes could pierce thorow it? But now our sea about the Throne is glasse, *Reuel.* 4. 6. like vnto Chrystall, clearely conueighing the sight and sight of God to our eyes.

Motions in  
Gods service  
must be spiri-  
tuall.

5. It is not enough that in Gods worship, we feelee in our selues inward motions and affections, but these motions must be spirituall, stirred vp in vs by the Spirit of God, or else wee cannot truly be said to worship in spirit. This makes, first, against all vnregenerate persons, all hypocrites, and temporary beleeuers: Though they may feelee some flashings in their deuotions otherwhiles, yet these motions are not from the sanctifying Spirit of God, the Spirit of Prayer, *Iude* 20. *praying alwayes in the holy Ghost.* Secondly, it makes against all superstitious, idolatrous, and Samaritane worshippers. Commonly such mens deuotions are very dead, and Christ opposeth true and hearty worship to Samaritane worship: for commonly false worship is grossly hypocriticall, *Isa.* 29. 13. *This people drawes neare with their lips, but their hearts are farre*

*farre from me.* And why? *Their feare towards me is taught by the precepts of men.* But if not grossely, yet at least closely hypocriticall, for the inward motions, and affections of heart, they feele are not spirituall, but carnall, arising from their owne deceitfull hearts, meere iuglings and illusions of Satan, transforming himselfe into an angell of light. This is a certaine rule: The author of a worship, is in a manner the performer of a worship. But Gods spirit is no author of a superstitious, idolatrous worship. No, mans braine and sathan are the authors; and therefore he owes their inuentions no such seruice, as to attend vpon them, and to helpe them in the performance of such a worship. Let them pretend then as long as they will, that such and such deuises of theirs, helpe to stirre vp deuotion; as to see the Crucifixe in Prayer, &c. as they did, *1f. 66. 5.* in their false worship; saying, *Let the Lord be glorified,* by these additaments of ours, incentiues of deuotion; the truth is, onely the spirit stirres vp true deuotion, and in stirring it vp, hee blowes onely with his owne bel- lowes: He workes onely with his owne tooles, and not with the bungling tooles of popish workmen, which will fit the spirit of God, as well as *Sauls* armour did *Danid.* Well then may that deuotion be suspected, which is inkindled by such pro- uokements.

6 Here is comfort. Who hath not often experience of a vagrant and fugitiue heart in prayer? of much coldnesse, and faintnesse? But here is our comfort. It is not said, the true worship-

pers, shall worship in *spirit*, and *perfection*; with a perfect spirit, but in *spirit* and *truth*; with a true, and honest spirit, which if thou feele in thy selfe, God will couer other imperfections.

*For the Father requireth.*] Here is the first reason, prouing the former assertion, drawne from the will of God. He stands vpon it to haue such kinde of worshippers; delights onely in such worship, acknowledges, and rewards onely such worship. They that would doe seruice, must doe pleasing seruice: onely this seruice pleases him; and therefore onely such seruice to be performed. A strong argument: As if I should say to one that seekes a seruice in such an house; The Master of this house requires paines, fidelity, dexterity in his seruants, and therefore such as will serue him, must be so qualified.

*vse 1.* To make euery man looke to his heart, that it be spirituall, renewed, sincere in Gods seruice, for God lookes most to this. In doing a peece of worke, the Artificer labours to giue contentment to his eye, for whom he doth it. Now Gods eye in Prayer, will examine the inward man. If God did stand vpon thy phrasie of speech, the gesture of thy body, or the like; then thou mightest make these things thy speciall care. In all seruices among men, we ayme specially to please them we serue: So should it be in Gods seruice; and yet at this day, in nothing is God displeased more. But why takest thou such a deale of paines to displease him? Thou mayest displease him, in not seruing him. Displeasing seruice is a double dishonour, because



because thou displeasest him in that act, wherein he specially lookes to be pleased.

2. Comfort to those that worship God in spirit, and truth. Though the false brethren, in the Church, cast them out with scorne; as though their worship were not glorious enough, and therefore cry, *let God be glorified*, with a more stately, and magnificent kinde of worship, *Is. 66. 5.* yet God applaudes them; he smells a sweet savour, and answers by the fire of his spirit; and turnes their burnt offering into almes: for so it followes in that place of *Isaiah*; *But he shall appeare to your ioy: Or as Tremellius, We shall see your ioy*; namely, which ye haue in your spirituall worship of God, as a testimony of Gods approbation; *when they shall be ashamed. Prov. 15. 8. The sacrifice of the wicked, is an abomination to the Lord; but the prayer of the righteous, is acceptable unto him.* A sacrifice is set out with great pompe, and furnished with variety of many glorious ceremonies. And yet the poore naked Prayer of a spirituall worship, is better accepted of God, then the sumptuous brauery of the most glorious sacrifice of the formall worshippers. The *Publicans* one short ejaculated sentence, *Lord be mercifull to me a sinner*, is more acceptable, then the most flourishing Pharisaicall rhetoric. It is no matter what men require in Gods worship; they may require this, and that; but God requires spirit, and truth: Bring this, and we shall please him.

VERSE 24. *God is a spirit, &c.* ] A second reason, drawne from the nature of God. He him-

selfe is a pure, spirituall Essence : His worship therefore must be answerable. *A spirit* ; namely, vncreated, and vncompounded, most simple : for Angels are created, and compounded, and so are but drossie, and foeculent to God, who is most simple, voyde of all composition, though neuer so subtil, or refined.

*Use 1.* Against Imagery. God is so simple, so spirituall that no Angels penill can set out his nature. *Wherunto will ye liken me?* Images are disgracefull to his simplicitie, and spirituality, as I may say, of Essence, as also to his incircumscribable infiniteness.

2. Against all fleshly, formall, hypocriticall worship. These kindes of worshippers deny his spirituall nature: make him a God of flesh; and bone. It is common with men, in their trouble, to goe to God, but yet with some outward ceremonies, as this woman, in this perplexitie Christ had now cast her into, no doubt was ready to haue done, to haue runne to Mount *Gerizim*, and there haue performed some rites: such men show, they haue too too grosse conceits of God: But we must learne to proportion our worship to Gods nature. Gods nature is simple; in that which is simple, there is no composition, nor diuision: Therefore in our worship there must be no composition; it must be voide of mixture: A linsie-wolfsey patcht worship, sauced, spiced, sophysticated with humane inuentions, doth nothing sort with the spirituall simplicity of the diuine Essence.

Again, in our worship, there must be no diuision,

sion, not an heart, and an heart. As God is one without diuision; so our worship must be whole and entyre, heart and head, vnderstanding and affection, body and soule, must harmoniously conspire together, in an heauenly consort. God is a reasonable. and an vnderstanding God; and therefore, *Rom. 12. 1.* he must haue *reasonable seruice*. Bodily seruice is but an vnreasonable seruice, which euen fooles, voide of reason, may performe. The Latine seruice of the Papists, is also an vnreasonable seruice, for the vnderstanding is idle in that seruice. Where there is this grosse hypocritie, to giue onely a knee, a knocke on the brest, a few words, there God is not apprehended to be a spirit, for then we would thinke he could see our spirits, and their behauiour.

VERSE 25. *The Woman said to him: I know well that the Messias shall come, which is called Christ: when he is come, he will tell vs all things.*

VERSE 26. *Iesus said vnto her, I am he, that speake vnto thee.*

Christ hauing satisfied her thirst, in the matter of diuine worship, he doth now satisfie it also in the matter of the *Messiah*.

Where obserue:

1. Her *thirst* after the *Messiah*, *Vers. 25.*

2. The *satisfaction*, 26.

1. Her *thirst* or desire, after the *Messiah*, is but couertly discouered: *I know well the Messiah shall come.* As if she had said: It is true indeede which thou speakest, that there must be an alteration of diuine

diuine worship: for the *Messias* must come, and then shall this alteration be: Oh that once hee were come, that we might know these points fully of him; *for he will tell vs all things.*

Her speech containes a protestion of her faith concerning Christ. First, that he should come: and secondly, of his office, he should execute when come; *Generally* in the word *Christ*; *Particularly*, *teaching all things*: for the first, thereout we learne:

*Doff. 1.*

That Gods elect at length, make happy vse of such things, which at first they heard but heedlessly, and without regard. An adulteresse, such as was this woman, could not heare the report of Christ with any great affection; but now shee makes excellent vse of that common report she had heard often before, but negligently. This may comfort Ministers, when for the present their doctrine is but slightly regarded.

*Doff. 2.*

Marke how a little before Christs comming, the mindes of people were raysed vp in expectation. So in the reformation in *Luthers* t me, what presagements did God giue to many? How did they sigh vnder the *Ægyptian* bondage, and with how erect an expectation did they desire deliuerance?

For the second, she acknowledges all his offices in generall, in the name *Christ*. For Priests, Prophets, and Kings were annoynted vnder the law, and that as figures of Christ in those offices: And these offices had met double in some others, as *Malchisedec* was King, and Priest; *Samuel* was Priest and Prophet; *David* King, and Prophet, but neuer all three in any, but in Christ; and so no perfect Christ,

Christ, but he. The vse of this name is.

1. To assure vs that Christ is a sufficient sauiour. The name of *Iesus* is not so fully comfortable, vnlesse this of *Christ* be added. For this shewes that he is a Sauiour *ex professo*, sealed, appoynted by his father, and by him annoynted with the holy Ghost. So in this name, there are the three persons consenting to our saluation: The *Sonne* annoynted by the *Father*, with the *Holy Ghost*.

2. When thou seekest in thy selfe the spirit of heauinesse, and art steeped in salt brine, then come to this *Christ*, who is annoynted with the oyle of gladnesse, for his fellowes, to reuiue the deiected. *Luk. 4. 18.* This is the oyle that will make the blurred countenance and furrowed face to shine.

3. When thou seekest thy ioynts stiffe that thou canst not stirre, then come to this *Christ*. The oyle powred on him being the head, shall distill downe on thee, being one of his members; and being suppled therewith, thou shalt nimblely runne the wayes of Gods commaundements.

2. More particularly, the acknowledgeth his Prophetick office, *And when he is come he shall teach vs all things.* How many great Doctours are there at this day, that may be set to schoole to this woman of *Samaria*? The Papiists teach, that the Church may still determine and conclude new articles of Faith. In diuers poynts of controuerlie at this day, when we aledge that there is no such thing in scripture, nor in the purer antiquity after the Apottles, they say the Church had then defined nothing of those poynts: And *Bellarmino* sayes that

No articles of Faith left to the Churches determination.

that when the scriptures were written, that the custome of vowing to Saints was not begun. *Scotus* sayes, as he is cited by *Beilarmine*, that before the *Lateran* counsell, *Transubstantiation* was no article of Faith: How then is this true, that Christ when he came would teach all things? If Christ had beene a *Papist* he would neuer haue held his peace at this, but haue checkt this *Lutheran*, and haue tolde her that Christ would haue let some things alone for the counsell of *Lateran* and *Trent* to determine. But had *Moses* a patterne in the mount for euery thing, euen for the snuffers, and hath God leise regarded his Church in the new Testament? Nay, rather *ἡμεῖς*, *Heb. 1. 1.* by peece-meale, and trasi-  
ons, God spake in the olde Testament, *but now in these last dayes he hath spoken by his sonne.* Which op-  
position shewes, that by his sonne he spake per-  
fectly, and tels vs all things, and that euen concern-  
ing the outward worship of God. For of that did the *Samaritane* speake to Christ.

2. Poynt. The *satisfaction* of her thirst.

VERSE 26. *I am he that speake to thee.*

Doct 1.  
God reueals  
his secrets to  
humble ones.

God deales otherwise with poore humble teach-  
able sinners, then with the proud, and refractory.  
For the Pharisees more plainly shew their desire  
to know the *Messiah*, and yet can haue no answer;  
wheras this woman, but secretly implying her de-  
sire in this kinde, hath this gracious answer re-  
turned, *I am he.* The Iewes, *Ioh 7. 36* could haue no  
answer of that doubt whereof the disciples haue,  
*Ioh. 16. 16. 17 &c. The Lord will teach the humble,*  
*and his secret is to them that feare him, I'sal. 25.* This



is the reason, that many hearing the word, profit not by it, because they are vnworthy, and vnfit to profit by it: they heare with proud and stubborne hearts. Christ will not reueale himselfe to such.

No sooner are there good desires in the godly after Christ, but the desired Christ is at hand, and shewes his face. Thus much appeares by that inward ioy they feelee in desiring. As it is thus in this life for the spirituall presence, so also for his corporall presence, and comming in person to the last Iudgement. The desires that Gods children feelee in themselues, sighing for him, to make an end of all these confusions and disorders here below, are an euident argument that that comming hastens apace.

Hitherto the *Conference*.

Now the *Consequents* follow.

VERSE 27. *And upon that came his Disciples, and maruelled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?*

Here is the first Consequent; the Disciples comming and finding him talking with this woman, with their maruell thereat: which maruell is set forth by the *Diuers*e, that though they maruelled in their mindes, yet they murmured not with their mouthes.

1. As touching the maruell, the reason of it was this, because it was not Christs vsuall manner to be alone with women talking. Their maruell shewes so much.

Wee must be carefull to auoid all shewes and suspicions of euill, *1 Theß. 5. 22.* and to procure things honest before men, as *Paul, 2 Cor. 8. 20. 21.* in matter of distributing almes, he would haue one ioyned with him, a witnesse of his dealing, to preuent suspicion. It is not enough to say, as now too many; Why I care not what the world sayes, I am priuy to my selfe of mine innocency.

*Obiect.* Yet Christ now did this.

*Ans.* It was vpon a speciall occasion. Hast thou the like? In thy suspicious practises doest thou not rather hazard the corrupting of thine owne soule, then the helping of anothers? Or hast thou the like holiness, grauity, integrity, to cleare thee, that Christ had?

*Yet no man said.]*

When we conceiue not all things in Gods dealings, with our selues and others, and to flesh and bloud some things seeme harsh, yet this is the honour we should doe the Lord, not to quarrell, but to assure our selues hee hath iust reasons of his doings, though we see them not: though euil thoughts begin to rise in our mindes, yet let vs choake, and strangle them in the birth, crush them in the shell, neuer suffer them to come abroad, but hush them, with *Dauid, My soule be silent to Iehouah, Ps. 62. 1. 5.* Wicked men may refraine & refraine themselves vpon carnall considerations, as *Haman*, but onely Christs disciples vpon a reuerend respect of Christ.

VERSE 28. *The woman then left her water pot, and went her way into the Citie, and said to the men.*

VERSE

VERSE 29. *Come, see a man which hath told me all things that ever I did: is not he the Christ?*

VERSE 30. *Then they went out of the Cistie, and came unto him.*

Here is a second consequent, The womans leaving her water-pot for haile, and going to her neighbours to acquaint them with this ioyfull newes, and with her good successe. Here,

See the zeale of one truly conuerted: She had brought her pitcher to the Well, but now she hath gotten a sight of Christ farewell well, water, water-pot, and all; she hath other matters to minde now. Let worldlings that haue no other treasure then earthly, let them minde and follow these earthly things, let them attend their water-pots: we with Christ doe walke vpon the waues of the Sea, and trample all these inferiour things vnder our feet, in comparifon of the heauenly. After the same manner, *Luke 2.* the shepheards left their flockes. Alas, now we cannot leaue our beds, our sports, to come to the house of God. Gods kingdome must attend and wait vpon our pitchers: Euen on the Sabbath Seruants must be sent about meaner matters then water-pots, when they should be at the fountaine of liuing water, with their pitchers to draw, namely, with their eares to attend Gods word, *1/ 55. 1. 3.* But men choose rather to vse the pitcher of their owne concupiscence, to draw out of the pudly fountaine of vaine pleasures. If with this woman of *Samaria* wee had once seene Christ, wee would breake these pitchers in pieces.

Those that haue truly tasted of the sweet of Gods mercy

*Doff. 1.*  
Zeale follows  
true conuer-  
sion.

*Doff. 2.*

mercy themselves, commend it to others, and with *Paul*, with that all were as themselves. As the *Lepers* reuealed the booty in the Tents of the *Aramites*, 2 *King*. 7. so this woman, this rich booty shee had met with at the Well: So *Andrew* tels *Peter*, and *Philip* tels *Nathanael* of the *Messiah*, *Iohn* 1.

Her argument whereby shee perswades them to come see this man, as in all likelihood the *Messiah*, is, because hee had told her all that euer shee had done. Onely that one sinne of vncleannesse was mentioned by the Euangelist, but it seemes *Christ* said more to her then the Euangelist related.

*Doct.* 1.

The same argument proues the Scripture to be Gods word, because it discouers to vs our secret corruptions, 1 *Cor.* 14 24 25. *Ileb* 4. 12.

*Doct.* 2.

See how this woman to glorifie God, and to doe good to the soules of her neighbours, is nothing dainty to shame her selfe: For she acquaints them with her secret sinnes. Oh our nicenesse! we stand vpon our credit in the world, but God can set vs on the racke, and then draw the truth out of vs perforce.

*Doct.* 3.

The good successe she had in this her inuitation, shewes how weak meanes shall preuaile, when God will touch the heart.

VERSE 31. In the meane while the Disciples prayed him, saying, Master, eate.

VERSE 32. But he said vnto them, I haue meate to eate, that yee know not of.

VERSE 33. Then said the Disciples b tween themselves, hath any man brought him meate?

VERSE

VERSE 34. *Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.*

Here is a third consequent, and it is an heauen'y discourse of our Sauour, wherein hee prouokes their diligence in labouring in Gods haruett.

Where obserue :

- { 1. The *Occasion* of this Discourse.
- { 2. The *Matter* it selfe, and the *Arguments* wherewith hee vrges them.

The *Occasion* was this: His Disciples, hauing provided meate vrged him to eate, *Vers. 31.*

Marke in the Disciples the disposition of carnall men, whose mindes are wholly taken vp with earthly matters, with eating and drinking, &c. And while the godly are thinking on heauenly matters, then will they be interrupting them with these vaine things, as on the Sabbath day. Christ was now in his meditations, cooking some spirituall meat for the poore hungry Samaritanes, that were comming towards him, and now the Disciples come talking of temporall meate.

See in our Sauour the disposition of an heauenly minde, turning all into heauen, as the good stomacke doth euen grosser meats into good nourishment, whereas an ill stomacke would turne the finest meats into bad iuyce, and so an earthly minde will turne euen heauen into earth: But an heauenly minde turnes earth into heauen, like a Bee, that suckes hony out of bitter hearbes, and like vnto fire that turnes into fire that which is cast into it. That wee haue no such gift to fasten heauenly dis-

An heauenly minde makes an heauenly vse of earthly things.

course vpon others, euen vpon occasion of their earthly, may, that when iust occasion is offered, we cannot hold out in any such discourse, but grow weary, it shewes that we are not heauenly minded. If two travellers went together thorow a strange Land, towards their home, wherect would they talke most? Not so much of the strange land where thorow they past, as of their home. So if indeed we did here trauell towards heauen, we would minde and speake of heauen and heauenly things more.

*Doct. 3.*

Our Lord forgot his hunger, as before his thirst, and preferres the soules of the Samaritanes before his owne belly. How many slow-bellies are there in the Ministery, that while they seeke themselves, and follow their own affaires, suffer the flock to starue? And our great ones will haue their seruants be absent from Church, only to attend their bellies. Thus to preterre the base belly before the precious soule bought with Christs blood, is quite contrary to Christs example. *Dauid* called it the water of blood, gotten with the hazard of his Seruants life, *2 Sam. 23.* How bloody are such meates, as are lawced with the blood of mens soules?

2. Point. The *Arguments* prouoking them, which are fixe.

1. *Argument*, from his owne example, propounded, first, more obscurely, *Verse 32.* and then vpon occasion of the Disciples doubting, *Ver 33.* it is repeated and explained, *Vers. 34.* *My meate is that I may doe, &c.* *Learne* in generall.

*Doct. 1.*

The exhorter of others must be able to alledge his owne example, and must worke as well on the eye,



eye, as on the eare: So *Paul, Acts 20. 31.* Words bluish if deedes faile.

The vſe of Christs holy life is for our imitation, *Iohn 13. 15.* We muſt therefore with an attentiuſe ſteddy eye heede his example, as Painters doe the face they expreſſe. In other examples there are defects; Onely Christs is beyond exception: *Therefore be ye followers of me, as I am of Christ,* ſaith *Paul, 1 Cor. 11. 1.* And, *Mat. 5. 48. Be ye perfect,* not as *Abraham, Moſes, or David* (for then we might think many of our imperfections priuiledged) but *as your Father in heauen is perfect.* The beſt picture is that which is made by the liuing face, and not that which is made by another picture: And the beſt imitation of God and Christ, is to looke vpon them themſelues, and not in this or that Saint.

More particularly conſider here two things:

1. Christs *Action.*

2. The *Account* he made of his *Action.*

1. His *Action.* *Doing of his will that ſent him,* that is, his Fathers will, and not onely doing, but *finiſhing,* going thorough ſtitch. Hee meanes the worke of meditation, where he imploies the ground, *God hath ſent him* for this purpoſe.

Euery man muſt attend ſome fruitfull buſineſſe. Christ himſelfe had his taſke ſet him: So *Adam* in *Paradiſe.* Idleneſſe buries a man aliue: Standing pooles are full of venemous creatures. The workes of our honeſt callings are Gods workes; *That I may finiſh his worke.* A ſingular comfort haue we when wee are in our lawfull callings: Being about Gods worke, wee are vnder Gods protection, wee ſhall

*Doct. 2.*  
Christ the beſt  
patterne for  
imitation.

*Doct. 1.*

*Doct. 2.*  
Good workes  
must be fi-  
nished.

haue Gods protection, and his pay. Lasciuious Dancers, Players, and all such as are set on worke by Sathan, must expect their wages from him.

In the workes of our callings, and so in all good workes, we must hold out constantly, till we bring things to perfection. The Scripture thames bunglers, with the spider, *Pro. 30. 28.* which is there commended for her diligence, and painefulnesse. *That I may finish his worke, Coloss. 4.* Archippus must fulfill his Ministry: So in all other callings; specially in our generall, and the workes thereof: for the wicked begin in good things, as *Idas* in the Apostleship, but hold not on: So the stony and thorny ground. But the godly cease not, till they haue perfected: If some interruptions hinder them a while in any good worke; yet they returne like good workemen to their worke; as *Dauid* in bringing home of the Arke. Contrarily, because they are no workers of iniquitie; they easily are broke off in euill; as *Dauid* in his purpose of murthering *Nabal*.

2. Point His account of this his Action: *It is my meate.*

*Doct. 1.*

Christ performed the worke of our redemption very cheerefully; else it had not beene meritorious, for God loues a cheerefull giuer.

Obedience, also to vs, must be in stead of our meate: and that in these regards.

*Doct. 2.*  
Of obedience  
and meate  
and might  
in p. 32.

1. In regard of our hungering after it, *Mat. 5. 6.* which hunger, and thirst after righteousness: Which hunger must be such, that we should not sleepe till our hunger be satisfied. *Pf. 132. 2.* Of the wicked it is said, *That they cannot sleepe, till they haue done euill;*

enill; because they eate the bread of wickednesse, and drinke the wine of violence, *Pro. 4. 16. 17.* An empty hungry stomacke cannot well sleepe; for sleepe is caused by the ascent of the fumes of the meates and drinckes, in the stomacke, to the head. So then of the godly it may be said; They cannot sleepe except they haue done good; for they eate the bread of righteousness, &c. We must therefore come with an appetite, and longing desire to hearing, and prayer. An hungry man needes not to be dragged to his meate.

2. In regard of the sweetenesse, and our delight in it. *Psal. 119. 103. How sweete are thy promises vnto my mouth?* In this regard, it is Gods meate, *Cant. 5. 1. Reuel. 3. 20.* much more then should it be ours. This makes against the imputation of melancholly, cast vpon Christianity. *A good conscience is a continuall feast, Prou. 15.* It furnishes the table with exquisite delicates, the fruits of obedience. *The teares of those that pray, are sweeter then the ioyes of the theater,* saith *Augustine.* Can a man well be melancholly, that is at a feast? yet the pleasure of the other meate, is but vanishing, but here it remaines. Againe, many are discouraged, because godlinesse is no better regarded in the world, but godlinesse is a reward to it selfe. An hungry man neede not be hyred to eate: Wee must not worke with Christ for meate, for obedience is both worke and meate. They are base workemen that will tyre here, vnlesse they may haue victuals to refresh them. *Psal. 128. Thou shalt eate of thy labours.*

3. In strengthening of vs to good ducties: For as inne fits vs to sinne, so obedience, to obedience, *Rom. 6. 22*, Being Gods seruants, *ye haue your fruit in holinesse*. The earth is not nourished, but spent with the fruits it brings forth, and the more it beares this yeare, the lesse able is it to beare the next yeare. But the more we abound in the fruits of obedience, the stronger are we for bringing forth further fruit. In earthly meates our stomackes are soone cloyed, but here obedience is both meate, and sauce too: The more we eate of this meate, the sharper is our appetite to it.

4. In regard of daily and familiar vse: It is so vncouth to many, that it may seeme physicke rather then foode. A mans stomacke will looke for his foode; in most, thrice a day, breakefast, dinner, supper: And to breake custome, often causes sicknesse. So Gods children should so daily inure themselues to Gods seruice; as *Daniel* to his prayers thrice a day, that in the intermission, they should feele faintnesse, as in the want of foode. A man cannot long forbear his meate, what euer his businesse be; and yet the slightest occasion makes vs neglect Gods seruice. Manies obedience, is like a niggards feast: At Easter, or some such time, many will be very deuout, but all the yeare besides, alas, but poore doings.

5. In regard of our furnishing, and providing of it. *Ioseph* in the yeares of plenty, provided against famine; and so men that goe to sea, prouide for their iourney. So must we hoord vp in the treasury of good workes, that we may haue where-  
with

with to sustaine our selues in the euill day. As Gods statutes must be our songs, our musicke. *Psa. 119.*

54. So likewise our meate, and our viands in this our pilgrimage.

6. As the belly in eating hath no eares, but then we minde our meate. So in obedience (as *Gebez* in his iourney) wee must haue no eares to heare Sathan, the flesh, or any allurements, specially in hearing of the word, when our soule is feeding it selfe, should there be no eares for Sathan.

7. When wee haue a stomacke, specially it weake, we will eate, least staying longer wee loose our stomacke: So should it be with vs, when we haue a minde to doe good.

8. We waite not being hungry, till meate be put into our mouthes, but wee seeke it out. So seeke our occasions of doing good, of giuing almes, &c.

VERSE 35. *Say not ye, There are yet foure months, and then commeth haruest? Behold, I say vnto you; Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.*

2. Argument. Because Gods haruest was ripe, and called for the sickle; which he sets forth by the testimony of their owne eyes; *Lift vp your eyes*, both bodily, in regard of the Samaritans that were comming by troopes thorough the fields towards him, and of their mindes, in regard of other places. And he vrges this argument, by a comparison thus: The other haruest runnes so in your mindes, that you thinke of it long before, carefully casting

the time, counting of it long before it come, *yes four moneths*, and wilhing it were at hand. If your care be such in the earthly haruest, what then in the spirituall haruest? if you stand expecting that haruest, long ere it come; then ought you not to neglect this, when it is come.

*Dell. 1.*

The corruption of our nature, to be more carefull in earthly things, then in heavenly; for our bodies, then for our soules. Earthly things we can see a farre off: heavenly, though present, and before our noses, we discern not; no, though Christ cry, *Lift up your eyes, and see*. In the lest bodily distemper, the Physitian is consulted with, neuer the Preacher, till at last cast. Couetous ones will defraud their bellies, to follow their markets; not so to heare a Sermon.

*Dell. 2.*

Readinesse of people, ought to prouoke the Minister: Their vntowardnesse is a great discouragement. It would make an haruest-man throw away his sickle, if there were nothing but greene corne. But here remember.

1. That the Ministry, is as well the sowing of the seede, as the reaping of the increase; and as well the latter raine to ripen, and plump it, as the sickle to cut it downe.

2. That this readinesse, and ripenesse, is not onely in regard of the peoples preparation, and forwardnesse, but specially in regard of Gods election. Now the Ministry sent to a place is an argument of some elect there. *1 Thes. 1. 5.* An husbandman would not send his seruant with his sickle to reapethistles, and nettles.

*Vse 1.*



*Use 1.* To people. To be like these Samaritans, that their desire to learne, may euen constraîne the Minister : As a father, if his children should come hanging on him, and crying for foode, would be euen forced to prouide for them. But alas, such are our defections to Popery, that Antichrist, seeing how many come in troops vnto him, may now vse these words ; *The regions are white*, blacke rather, to the haruest, or else; the regions are white to the haruest of Gods iustice, and call for the sickle of iustice.

2. To Ministers, to take the opportunity of the good desires, and affections of the people. Corne if it be not taken when it is ripe, it is lost.

VERSE 36. *And he that reapeth, receiveth wages, and gathereth fruit vnto life eternall, that both hee that soweth, and hee that reapeth, might reioyce together.*

3. *Argument.* In the beginning of the verse, from the reward of their labours : Haruest-men haue greater wages then other labourers ; so shall faithfull Ministers.

Faithfull seruice to God is rewarded by him, with eternall life.

*Dott.*

*Obiect.* This makes for Popish merit : Wages is earned, and merited.

*Ans.* Not alwaies, *Matth. 20.* The penny giuen to him that wrought but one houre in the vineyard was wages ; but an houres worke could not deserue an whole dayes pay. So *Rom. 4. 4.* Reward and mercy are ioyned together in the second

Comman-

Reasons a-  
gainst merit.

Commandement, and *Psal. 62. 12. And to thee O Lord, belongs mercy, for thou rewardest every one according to his worke.*

Reasons against merit of workes may be these.

1. Our workes are debts. *Luk. 17. 7. 8. 9. 10.* It is no merit for a man to pay his debts.

2. They are no way beneficiall to God, but profitable to our selues, *Iob 22. 2. 3.* It were ridiculous for a man to put vp a bill for allowance out of the exchequer, because he hath kept himselfe warme and healthfull in the winter time, or because he hath beene painefull, and maintaines his charge by his worke.

3. They haue no proportion to an infinite, eternall, pure, perfect, vndefiled inheritance; themselves being finite, temporall, impure, & imperfect.

4. They are of Gods grace: he crownes his owne gifts, not our merits.

*Vse. 1.* To quicken our obedience, *1. Cor. 15. 58. Gen. 17. 1. Philip. 3. 14.* This did beare out *Moses* against *Pharaoh. Heb. 11. 26.* The sweetnesse of the honey makes the Beares breake in vpon the Hiues contemning the stings. The sweetnesse of Gods face though to be seene onely in the obscure glasse of ceremonies, comforted the Iewes in their tedious & difficult trauel to Zion. *Pf. 84. 5. 7.* much more should the sight of God in heauen doe it.

2. More especially for Ministers. One would not thinke them haruest-men by the wages the world giues them: Other idle vaine callings, may seeme rather to be haruest worke. But here is their comfort against the heate of the day, Gods large pay. *1. Cor.*

9. 10.

9. 10. 11. *Dan.* 12. 3. *They shall shine*, though here they shine not in worldly glory: No matter for the world, we receiue our wages from God

*Obiect* 1. I, but it is long ere it come.

*Ans.* Yet it is certaine. *He that reapes receiueth* wages, the pledge in this life, as it were some of the grapes of *Canaan*. *Baser graine* is quickly reaped after it is sown, not so with Wheate. *Baser wares* are bought with ready money, when the more precious are taken vp on trust, and are paid for afterwards. Hypocriticall obedience is presently rewarded. *Matth.* 6. 2. but the faithfull must tarry longer, though yet with full assurance, as *Paul.* 1. *Tim.* 4. 8. and Christ, *Ioh.* 17. 4. 5.

4. *Argument* followes, drawne from the good they doe to others, in the following words of the verse. *And gathereth fruit to life eternall*. *Referre life to fruit*, that is the soules of men gathered into Gods garner by the Minister, & not to the gatherer.

Besides the reward, the worke it selfe of the Ministry must prouoke to faithfull diligence. *A worthe worke* 2 *Tim.* 3. 1. Gods wheate would be lost. Thou gatherest it in, not to be consumed and spent, but to liue, and that for ever, as *Ioh.* 15. 16. *That you goe, and bring forth fruit, and that your fruit remaine*, alwaies presenting it selfe to the gatherers eye. The other wheate is aliue in the field, dead in the barne and garner, & quickly comes to nought: This wheate is dead in the field, but aliue when gathered in. *He gathereth vnto life*.

*Vse.* 1. Against idle, carelesse, and tith-monging Ministers, inuited onely by the hope of corruptible fruites

*Dost.*

The worke of the Ministry should prouoke to worke.

fruits, not as *Paul. Rom. 1. 10.* Base worke craues not such heede: But *worthy worke* how carefully is it to be handled? And how pretious are mens soules? Therefore *Paul* considering the honour God did him, thus imploying him, thanks him for counting him worthy, and putting him in his seruice. And *Rom. 1. 5. of whom we haue received grace, and Apostleship.* If he had appointed me but a doore-keeper in his house, I must haue acquitted my selfe, how much more then now being a steward? As when a Prince designes a Subiect to some honourable seruice, the very nature of the businesse is sufficient prouocation: So here no lesse.

2. It must teach people not to feare the sharpnesse of the sickle, but willingly to be gathered in; for they are gathered vnto life eternall. Thinke not then that it is better standing still in the open field.

5. *Argument* followes in the latter end of the Verse, *That he that soweth and reapeth may reioyce together.* It is taken from the ioy the Apostles, the reapers, should bring to the sowers, the Prophets before Christ, when in heauen they shall see the fruits of their labours, the haruest of their seedes, the perfection of that building whereof they laid the foundation.

*Dof. 1.*

The Saints in heauen reioyce in the fruits of their holy labours on earth, and therefore take notice of them. The reapers thinke, we brought these men into the Church, *1 Theß. 2. 19.* The sowers, this corne arises of that seede wee sowed: Thus, *Rev. 14.* their workes follow them in regard of their ioyfull remembrance: The contrary is true in hell.

Though

Though wee liue not then to see the fruit of our labours here, yet we shall see it in heauen, and that is our comfort.

Though the principall ioy of heauen be in the sight of God, yet also is there ioy in the sight of the rest of the Saints. As it is a ioy for the seedesmen to meete with the reapers, and the reapers with the seedesmen, and both of them with the corne, which the one sowed, the other houed. Contrarily in hell the sight of their companions, or schollers in wickedness increaseth torment. Therefore the rich man, *Luk. 16.* desires his brethren might not come to Hell, rather out of a respect vnto himselfe then vnto them. There is no charity in Hell.

Sweet is the fellowship of the heauenly Saints in ioy: There is no falling out. The seeds-man repines not against the reaper, nor the reaper insults not ouer the seedes-man. The former saies not, I began, and you haue had the aduantage of my labours: nor the latter saies not, yea, but I made an end. No, though there were diuersity of labours, yet all that is forgotten, & in that God is glorified, the Church edified, heauen filled, herein they reioyce. So should it be on earth, no contention, no enuy, but co-reioycing in the imployment of our talents.

*Doct. 2.*

Saints reioyce  
each in others  
societie in hea-  
uen.

*Doct. 3.*

Mutuell ioy a-  
mong the  
Saints in hea-  
uen without  
enuy.

VERSE 37. *For herein is the saying true, that one soweth; and another reapeth.*

VERSE 31. *I send you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

6. *Argument; from the easinesse of their labours*  
in

in comparifon of the feedeſ-men the Prophets: for feed-time is the foundation of harueſt, and that is lowring, but the harueſt is ioyfull.

*Doct. 1.*

The more helpes, and greater aduantages Miniſters haue for the performance of their callings, the greater is their ſhame if they be negligent. And ſo in other callings. The greateſt difficulty of any worke is in the beginning, and when the ice is once broken, then it is ealie to follow after: The foregoers make the way more ealie for the after-comers. As it ſhould haue beene a ſhame therefore for the Apoſtles, hauing the benefit of the Prophets labours, making their burden farre eaſier, to haue beene negligent: ſo for vs much more, after the labours of both Prophets and Apoſtles, and their ſucceſſours in ſo many ages, and ſpecially of the reſtorers of the Goſpell, *Luther, Caluin*, and their ſucceſſours to this day.

*Doct. 2.*

God will not haue the ſame men ſowers and reapers. He will not haue one age to haue all, but ſtill will haue ſome thing left for the after-diligence of ſucceſſors, *Heb. 11. 40. That they without vs ſhould not be perfect.*

*Uſe.* Let not the preſent age glory over-much: Our ſucceſſors ſhall adde to that we haue. And let vs not contemne our predeceſſours, if we goe beyond them: What miruell? Wee are entred vpon their labours. What harueſt ſhould wee haue had now, had it not beene for the feedes of *Luther* and *Caluin*? and yet how are they vilified by new vpstarts?

The preſent age ſowes feedes for the ſucceeding:

*Arbores*



*Arbores ferit quæ alteri profunt saculo.* The conclusion of the old Testament was an haruest, in regard of the time going before; but yet a seede-time; in regard of vs. What then shall the haruest be hereafter, when the *Jewes* shall be called, the *Turke* and *Pope* be ouerthrowne? Let euery one haue a care both to make good vse of the seedes of our predecessors, and to leaue good seeds for our successors.

The excellency of the new Testament. Wee see the corne eared, flowred, ripened, cut downe: They of the old Testament were but in the seede-time, and saw but the first sprowtings. They therefore but children to vs, *Gal. 4.* Which must be vnderstood of the body of our Church, compared with the body of theirs: otherwise some particular persons there were then, to which the best of vs all are but children.

*Dott. 4.*

VERSE 39. *Now many of the Samaritanes of the Citie beleuea in him, for the saying of the woman, which testified, He hath told me all things that euer I did.*

VERSE 40. *Then when the Samaritanes were come vnto him, they besought him that hee would tarry with them: and he abode there two dayes.*

Here is the fourth Consequent, the Samaritanes entreating Christ to tarry with them. It is set forth, first, by the Ground, *Verse 39.* *They beleued:* secondly, by the effect, *Verse 40.* Christ staid.

*They beleued.]*

God makes much of the small beginnings of grace: *He that is not against me is with me.* Hee will not quench the smoaking flaxe. The teachable  
d spoliſion

*Dott.*

disposition of the Samaritanes is here honoured with the name of Faith.

*Vse 1.* Against the rigour of many censurers, that disgrace euen excellent graces, if but a little blemished.

2. Comfort to Gods Children grieved for the smallnesse of grace: they in their humilitie call their weake faith, vnbeliefe, as hee, *Mark. 9. 24.* but here God calls a small inclination to beleue, Faith.

*For the saying.]*

*Doct.*

One sentence proceeding from a touched and a broken heart doth mightily preuaile, and deeply pierce, though it be but a saying of a silly weake woman. Nay, the very silence of such an heart is powerfull. *Origen* after his fall, reading that for his Text, *Psal. 50. What hast thou to doe to take my words into thy mouth?* and not able to speake for teares, set all the Church on weeping. If Preachers could speake to their auditories, as this woman to her neighbours, out of hearts truly humbled, oh how effectually would their preaching be?

*Besought him.]*

*Doct.*

New borne babes desire the sincere milke of the word, and runne to the teate, as here these Samaritanes to the brest of Christ. A signe wee haue not tasted of Christs sweetnesse, when wee desire not after him. The louers of vanitie keepe the professors and doctors of vanitie: So contrarily. But alas! Many *Gadarens*, *Mat. 8.* and *Nazarites Luk. 4.* are there, but few *Samaritanes*.

*And he abode there two dayes.]*

Christ abides there onely, where hee is inuited, desired,

desired, welcommed, and made much of. Christ will not be wanting to the soule desiring after him. If thou lay hold on him hee will stay with thee,  
Cant. 3. 4.

VERSE 41. *And many moe beleueed, because of his owne word.*

VERSE 42. *And they said vnto the woman, Now we beleuee, not because of thy saying: for we haue heard him our selues, and know that this is indeede the Christ the Saviour of the world.*

A fitt Consequent, Christs preaching among the Samaritanes; with the successe, their Faith, and the profession thereof to the woman.

*Doct. 1.*

The testimony of the Church may prepare, but it is Christs owne voyce that strikes all sure, 1 *Iohn* 5. 6. *The Spirit beares witnesse that the Spirit is truth.*

Strangers, and those of lesse meanes oftentimes out-strip Gods household, and those of greater meanes; as here these Samaritanes in this excellent confession put downe the Iewes.

*Doct. 2.*

In Faith there is a certaine and grounded knowledge; *We haue heard our selues & know, &c. Ioh. 6. 69. Wee beleuee and know.* Hence Knowledge put for Faith, *Iohn* 17. 3. This makes against both the implicite Romish faith, and the staggering wauering faith of many among our selues.

*Doct. 3.*

And thus much for the first History laid downe in this Chapter.

The second followes, concerning *Christs comming into Galile, and his miraculous healing of the Rulers sonne*, from the 43. Verse to the end.

*The Rulers Sonnes healing.*

IN this History obserue:

1. The *Reason* of Christs going into *Galile*, *V. 44.*
2. His *Entertainment* there, *Ver 45.*
3. His *Miracle* there wrought, *V. 48.* to the end.

VERSE 43. *So two dayes after Iesus departed from thence, and went into Galile.*

VERSE 44. *For Iesus himselfe had testified, that a Prophet hath none honour in his owne countrey.*

Here is the *Reason* of his going into *Galile*. Vnderstand it of *Cana*, & some other places of *Galile*, opposed to *Nazareth*, the Citie of his education, which hee left, though in his way, and chose rather to goe to other places, *because a Prophet hath no honour, &c.* This is to be vnderstood, as other Proverbs, for the most part, and ordinarily.

*Doff. 1.*  
Why a Prophet  
is without  
honour among  
his owne.

The corruption of our nature, to loath the most excellent gifts of God, such as are our Prophets, *Eph. 4. 11.* They are reckoned among the gifts that Christ bestowed vpon his Church, at the day of his Coronation, and solemne Inauguration into his Throne, at the time of his Ascension.

Reasons hereof.

1. Envy at the preferment and rise of such as haue liued as our equals and inferiours. What? I knew him a boy, and shall hee teach mee?

2. Ministers where they daily liue, cannot but discouer some infirmities.

3. Daily presence euen of the best things quickly gluts. The Sunne and Moone are not so much admired

admired as some other meaner, but lesse ordinary workes : and so strange Ministers preferred before our owne, though inferiour vnto them. There be three good mothers that haue ill daughters; Truth hatred, Peace securitie, Familiarity contempt. We contemne not fire and water, though of daily vse, because we know how necessary they be : no more should wee Ministers if wee knew the right vse of them.

Honour is due to Gods Ministers ; yea, *double honour*, 1 *Tim.* 5. 17. Honour thy Father, euen thy Spirituall Father : for in their honour and dishonour God is inclosed, they being his Embassadors. Ministers therefore may iustly looke for it: without it no good can be done. If the vessell be loathed, then will the liquor be loathed to : If the Minister, the earthen vessell, be despised, will the golden treasure inclosed be respected ? Therefore Christ forsooke his owne citie, because his person being there despised, hee could not looke to haue his doctrine honoured. Miserable are these times wherein men, otherwise free enough from contempt, are yet condemned because Ministers. The very weed of a Minister is enough to procure contempt. This dishonour of the Ministry threatens the departure. If dishonor keepe Christ from comming to *Nazaret*, much more will it driue him thence when hee is come.

*Doct. 2.*  
Honour due  
to Gods Mini-  
sters.

VERSE 45. *Then when hee was come into Galile,*  
*the Galileans receined him, which had seene all the*  
*things that hee did at Ierusalem, at the feast : for they*  
*went also vnto the feast.*

Here is the second Point, the *Entertainment* Christ found among the *Galileans*; *They received him*, namely, honourably, and with respect; with the ground of it, *Being at the feast at Ierusalem, they saw his miracles*?

Doff. 1.

God will comfort his dishonoured seruants, and so vexes their aduersaries, who would haue all despicie them as themselues. They of *Nazaret* despised Christ, but the *Galileans* magnified him. So while the Iewes contradict and raile vpon *Paul* and *Barnabas*, the Gentiles receiue them with ioy, and glorifie the word of God, *Acts* 13. 48.

Doff. 2.

The mischief of Enuy and Prejudice: For the men of *Nazaret* were at the feast, and saw Christs Miracles, as well as the *Galileans*: but Enuy and Malice blinded them, and so still it doth the wicked, that they cannot reuerence the godly, though neuer so excellent graces shine in them.

Doff. 3.

Distance of place must not keepe vs from Gods worship, *They also were at the feast; They also*, though in the remote parts of the Land: There is an *Emphasis* in the word *also*.

VERSE 46. *And Iesus came againe into Cana, a towne of Galile, where he had made of water wine: And there was a certaine Ruler, whose son was sicke at Capernaum.*

Here followes the third Point. The *Miracle*.

In which consider :

- 1. The Place.
- 2. The Occasion.
- 3. The Manner and Meanes.
- 4. The Consequents.
- 5. The Order of it.

1. The



1. The Place where Christ wrought it, at *Cana*, described by Christs miracle formerly wrought there, *Iohn 2. 1.*

Where Christ hath begunne he goes forward, and after planting he waters. He deales with places as with persons, *Phil. 1. 6.* So should Ministers doe also. So did *Paul*, *Act. 15. 36.* *Let vs returne, and visit our brethren in euery Citie, where we haue preached the word of the Lord, and see how they doe.* People also must be content to be plied and followed, and to haue one Sermon pegged in with another.

*Doct.*

2. The Occasion. The sicknesse of a young man, described by his father, a Courtier, one pertaining to the King, *to wit*, to *Herod*: and his sicknesse is set forth afterward by the grieuousnesse of it, inso-much that he was euen ready to dye, *Verse. 47.*

When mans help failes, then Gods begins: when the knife was at *Isaacks* throat, then God interposed himselfe: When this mans sonne was deadly sicke, and no hope in Phylicke, then Christ is at hand to heale him, *Ier. 20. 13.* *He deliuereth the soule of the poore from the hand of the wicked.* But what poore? euen such as were almost ouerwhelmed in despaire, and thorow extremity of affliction began to lay, *Verse 14.* *Cursed be the day wherein I was borne.* See *Is. 33. 9. 10.* Mans extremity is Gods opportunitie. This is great comfort when things are most desperate: then most of all looke for Gods helpe; Then is his time, *Psal. 119. 126.* *It is time for thee Lord to worke, for they haue destroyed thy Law.*

*Doct. 1.*  
Extremity is  
Gods time of  
helpe.

Sore crosses driue to Christ, especially in our children. This was the crosse that subdued *Aegypt*:

*Doff. 2.*  
Crosse driue  
to Christ.

And to great men, such as this ruler was, who haue much to leaue to their children, this crosse is the greater: Therefore euen this Courtier, though otherwise blinded with worldly glory, is made to come vnto Christ, now his sonne is a dying. *Ionas* sleeping in the ship, prayes in the whales belly. *Hos. 5. 15. in their affliction they will seeke mee.* Onely it is suspicious when we seeke vnto God onely in affliction: And such seekers are reiected with scorne. *Ier. 2. 27. 28.*

3. Point. The *Manner* and *Meanes*.

The *Manner* } 1. He heales not the sonne with-  
two-folde. } out his fathers request.  
2. But yet not at the first request.

*Doff. 1.*

Christ helps vs not without our prayers and desires. It is true also in things spirituall. Look not for Christ whilest thou liest still, & stirrest not thy selfe.

In his request there are two errors, first he prescribes Christ the meanes; *Goe downe and heale. Ver. 47. 2.* He prescribes the time *before he dye. Verse. 49.* as though Christ could not haue raised him from the dead.

*Doff.*  
We must not  
limit God.

Our corruption is such, that we limit God in like manner: We beleue, but we must be holpen by meanes, and those of our owne and in our owne time, *Psal. 78. 41. 2 King. 5. 11. Matth. 8. 25. Ioh. 11. 32.* Learne we to close vp our eyes, and leaue all to God, & know that Gods help neuer comes too late.

2. Christ heales not at first request, but giues him a shrewd checke.

VERSE 48. *Except yee see signes and wonders, ye will not beleene.*

*Obiect.*

*Obiect.* He did not demaund this miracle that he might belecue, but because he did belecue: What meanes then this checke?

*Ans.* *Maldonate* will not haue it a checke at all, but as if Christ should haue said. I will heale thy sonne, not for thy request, but because without such miracles men will not belecue in me. But if Christ had graunted his suite in this speech, he needed not haue renewed it the second time. His reiterating of it argues a deniall, and that to this purpose; ye shall haue no more miracles: Ye saw water turned into wine before, and that is not enough to make you belecue in me as you should, but you must limit me to your owne time, and meanes, and you must see the signes wrought in your presence.

Christ shewes himselfe oftentimes as an enemy to his, when he meanes to deale friendly. Hee frownes, and speaks harshly, when he meanes in the end to graunt our prayer. As *Matth.* 8. 26. he did with his disciples, and *Matth.* 15. with the woman of *Canaan*, and with his mother before, *Ioh.* 2. Hee hides himselfe when he meanes to be found, hee kills, when he will make a liue, he throwes downe, when he meanes to lift vp, when he will ease vs of our burthens, he will seeme to lay on heauier.

*Vse.* Trust in God killing, and loue God chiding. It is a good signe, his anger alwaies ends in loue, and by it he prepares vs for the enioyment of his loue. See *Ioh.* 11. 5. 6. He loues *Lazarus*, and yet hearing of his sicknesse comes not at him: poore loue one would thinke.

The beginning of helpe and health in the body

*Dof. 1.*

Christ often appears as an enemy, when he intends greatest friendship.

*Dof. 2.*

Doct. 2.

Spiritual health,  
is the beginning  
of bodily.

is in the soule. Christ being to heale the body of this mans sonne, first shewes him the sicknesse of his owne soule. So dealt he with the sicke of the palsey, *Matth. 9. 2* It is good for such as would be deliuered from bodily euils, to be touched with the sence of spirituall ones. And happy are we when our temporall blessings are mixed with some speciall testification of Gods loue in spirituall. As here Christ in curing this mans sonne, shewes great loue to his soule in this seuerer reprehension.

This checke is set forth, by the effect it wrought in this man; namely, a reinforcing of his suite the second time.

VERSE 49. *The ruler said vnto him; Sir, goe downe, before my Sonne dye.*

Doct. 1.

Impudency of  
faith.

Faith is impudently importunate in prayer; it will take no nay: It will cleaue to Christ frowning, and follow him running away. As children will runne into their mothers laps, though threatening them. So was it with blinde *Bartimaeus*, *Luk. 18. 39. Is. 45. 15.* Verily thou O God, hidest thy selfe; and yet marke what followes: O God the Saviour of Israel. For al he hides himselfe, the Church acknowledges him her Saviour.

Doct. 2.

Affliction  
makes men patient  
in bearing  
reproofes.

Affliction taming and meekening our spirits, makes vs silent at Gods rebukes; as here in this Courtier, patiently taking Christs rebuke. *Iob 39. 37. 38.* The wilde Asse that snuffes vp the winde, and cannot be turned backe, yet she shall be found, and taken in her moneth. *Ier. 2. 24.* In what snuffe doe many in their prosperity, take a reproofe? but when God tames them by affliction, then in their moneth

*moneth* a Minister may ipeake, and then he shall happily be heard.

A minde distracted with grieve and feare, heedes not the instructions of the word: As here this man minded not Christs vpbraiding of him with vnbelicfe, in regard of his present sorrow. So was it with the *Israelites*, *Exod. 6.9.* It is a good thing, so to moderate our affections, as that we wilfully barre not out that which may comfort vs. *Mat. 2. Rachel weeping, and would not be comforted.* This is a shrewd thing, when men suffer their gricfes, feares, sorrowes, &c. so to possesse them, as that they *will not* be eased, when the want of ease, lyes not in the insufficiency of the remedies, but in the wilfulnesse of our owne distempered soules.

The *meanes* whereby the sicke party was healed by Christ, were two :

- 1. His word.
  - 2. His fathers faith in that word.
- Both laid downe.

VERSE 50. *Iesus said vnto him, Goe thy way: thy Sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.*

1. His word. *Goe thy way, Thy sonne liueth*, an whole, and a sound man.

See the victory that faith holding out in wrestling with God, doth in the end get of him. Though God hide himselfe, yet Faith will bring him out. *Mar. 7. 24. He could not be hid; for there was a certaine woman, &c.* As *Dauid*, *Pf. 139.* saies to God; so may God say to the faithfull Christian; Whither I shall

*Dofl. 3.*  
Distraction of minde, an hindrance to the efficacy of the word.

*Dofl. 1.*  
The victory of Faith.

shall I goe from thy sight ? still thou followest me, and findest me out.

*Vf. 1.* Comfort, when God dissembleth his affections, as *Ioseph* to his brethren ; in the end, he must needes discover himselfe, as *Ioseph* did : He departs for a season, that he may returne for ever, as *Paul* speakes of *Onesimus* his departure. See *1s. 54. 7. 8.*

2. Neuer feare Sathan, nor all the power of hell : for if Faith be strong enough for God, it cannot be too weake for the diuell : If it get the blessing from God wrestling, much more will it keepe the blessing thus\*gotten from Sathan wrestling with it.

*Doct. 2.*  
God honours  
weake Faith.

Weake Faith is yet accepted and honoured by God. Weake was this mans Faith, euen in his second request, stinting Christ to his owne time, *Before he dye* ; yet Christ is overcome by it. So a father delights more in the stammering of his little childe, then in the eloquence of the best Oratour.

*Doct. 3.*  
God grants  
our prayers in  
denying them.

God in denying our prayers, often grants them, hearing vs according to our profit, and not according to our will. His request was, that he would goe downe and heale him : So all that while, his sonne must haue beene in paine, and perhaps haue suffered the pangs of death before Christs coming : Christ vses a shorter cut, and heales him presently. In Prayer there are two things. First, a desire of good, alwaies in our iudgement. Secondly, an error oftentimes in iudging this or that to be good. Now God heare vs according to the integrity of our affections, and not according to the error and ignorance of our iudgement.

2. Meanes.



2. Meanes. His fathers Faith. *And the man beleened the word that Iesus spake to him.*

Though Gods word be mighty, yet he will haue it mingled with our faith, that the power thereof may be beneficiall to vs. *Heb. 4. 2.* As wine a strong remedy against hemlocke, yet mingled with it, doubles the force of the poyson: So it is with the word, when it is mingled with our vnbeliefe.

The nature of Faith, to beleue God, vpon his bare word, and that against sense, in things inuincible; and against reason, in things incredible, *Heb. 11. 1.* This man saw nothing, he onely heard the bare word of Christ; and though he had left his Son in deadly danger, yet he rests fully satisfied in the word of Christ. So *Dauid, Ps. 56. 10.* though sorely afflicted, yet reioices in God, because of his naked promise. So *Abraham beleued against hope, Rom. 4. 18* So *Ioseph* in the dungeon stuck close to the dreame of the sheaues, and the Sunne, and Moone. So must we, when we feele nothing, but our sins sticke to the promise of mercy, and to the promise of glory, when we feele nothing but misery and mortality.

*Vse.* Against those of *Thomas* his Faith, that will not beleue vnlesse they may see. Gods naked word cannot preuaile: It must be clothed with some likelihoods of performance. Hee that made the World with a word, cannot winne credit with a word in the World: So it costs God more to be beleued in the World, then to make the World; *August.* It is hard, when we will not giue so much to God, as to an honest man; namely, to beleue him on

*Dof. 1.*

*Dof. 2.*  
Faith beleues  
God vpon his  
bare word.

*Dott. 3.*  
Fruit of reprehension.

on his word, much more, when not so much as to the diuell, who in Paradite was, nay, and still is beleecued on his bare word.

The fruit of seuerer reprehension here appeares. Christ had checkt him, because he would not beleue, vnlesse he saw signes. Now without any seeing, onely hearing Christ speake the word, he beleuees. We must be glad then, to be reprehended by the Ministers. The Bees passe by Roses, and Violets, and sit vpon Time. So should wee rather heede sound rebukes, though hot and byring, then quirkes, flowers, similitudes.

4. Point. The consequents of the miracle; they are foure.

1. *He goes his way* homeward, leasurely enough. For though it were but fīue Germane miles from *Cana* to *Capernaum*, and it was now but one of the clocke, when he left Iesus; and no doubtr, but a man of his place, in such a businesse as this, rode, yet it was the next day, ere hee got home, as appeares, *Ver. 52.* whereas he might easily haue bene at home that night.

*Dott. 4.*  
Faith quiets the minde.

Faith stils and quiets our distempered affections. *Is. 28. 16.* *He that beleeneth, will not make hast.* This mans minde is as well contented, as if he had bene at home, and seene his sonne reuiued. Impatience, hastinesse, tumult of affection argues little, or no Faith.

2. Consequent. In the way, he is confirmed in his Faith, by two meanes.

1. By relation of his seruants, that came forth to meete him.

VERSE 51. *And as hee was going downe, his seruants met him, saying, Thy sonne liueth.*

Those that simply beleue God vpon his bare word, shall haue further meanes of confirmation, *Ps. 119.66. Teach me good iudgement and knowledge, for I haue beleueed thy Commandements.* So the wise-men, *Mat. 2.* comming to *Ierusalem* vpon the sight of the Star, to enquire for Christ, their faith is confirmed by the Scripture from the Priestss; after that departing from *Ierusalem* to *Bethlehem*, they are againe confirmed by the sight of the Starre againe, giuen them for their conduct and conuoy to the very house where Christ was.

2. *Meanes* whereby his faith was confirmed, was by his questioning with his seruants.

VERSE 52. *Then he enquired of them the houre when he beganne to amend: And they said vnto him, Yesterday the seventh houre the Feuer left him.*

Hee enquires not by way of doubt, but to confirme himselfe the more.

True Faith seekes its owne confirmation. So did the wise-men come to *Ierusalem* to enquire of Christ, for a further confirmation of their Faith. Every thing in nature seekes it owne preservation: It is no otherwise in grace. True Faith loues to be often in praiser, in hearing and receiuing the Sacrament, that it may be further strengthened in the vse of these holy means: it argues a want of faith, where no care of enquiring after Christ in the meanes.

3. *Consequent.* He seeing the truth of the Miracle  
so

*Doftr.*

Faith resting  
vpon Gods  
bare word, shall  
haue further  
confirmation.

*Doftr.*

Faith seekes its  
owne confir-  
mation.

so cleare, hee beleeuers, namely, with a iustifying Faith, resting vpon Christ as his Sauour.

VERSE 53. *Then the father knew, that it was the same boure, in which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.*

Doct. 1.  
The happy issue of afflictions.

The happy end our afflictions are turned to at last, namely, to the working of grace in our soules. Oh happy burning ague in the sonnes body, which wrought a feruent faith, and a burning zeale in the fathers soule. If a man in prison should haue his head broken with a bag of gold flung at him, hee would not much grieue, when by paying his debts therewith hee might be released. What matter though our heads & harts be broken by afflictions, so they may be means of our spiritual enlargement?

Doct. 2.

Perhaps this man had some seeds of Faith before, but this miracle brings them forth. The more wee taste of Gods mercy and power, the heartier and liuelier is our Faith. As the Hound when once hee smells the Hare runnes with greater cheare.

Doct. 3.

The vse of speciall deliuerances is in speciall manner to giue vp our selues to God by faith: As here this man did. Remember we our many experiences of Gods goodnesse, and conclude, as *Ps. 48. 14. For thus God is our God for euer and euer, hee shall be our guide vnto the death.* What a shame that in the strength of Gods mercies, wee should dishonour him? As the cloud lifted vp and aduanced by the Sunne, obscures the Sun: and as if a man should lay out money giuen him by his Prince, to buy poyson to murder him?

4. Consequent.

4. *Consequent.* He is so affected with the miracle, that beleeuing himselfe, he works vpon his family, who also, God seconding his endeouers, do beleue.

The nature of true grace is to draw others to God, to propagate and spread it selfe. So before in the Samaritan woman, *Verse 29.* Fire being hot it selfe, heats that which is next vnto it first, and that after which is further off: so Gods grace sanctifying our hearts, will haue it operation first vpon those nearest vs, our owne children and seruants, and then also vpon others. It is no good signe then when Protestant and religious Masters can comport with Popish and prophane seruants, and neuer worke vpon them.

4. *Point.* The Order of the Miracle.

VERSE 54. *This second miracle did Iesus againe, after he was come out of Iudea into Galile.*

The first miracle done in *Cana* was mentioned before, *Chapter 2.* now this healing of the Rulers sonne was the second.

God keepes account of all the gracious meanes he affords vs for our good, *Luke 13. 34.* *How often would I haue gathered thy children together?* As hee keepes reckoning of the afflictions whereby he labours to bring vs to him, *Amos 4. 6. 11.* so he keepes as strict a reckoning of the meanes, and time of the meanes, in the ministry of the word. See the beginnings of *Isaies* and *Jeremies* Prophecies, where the time is set downe when they prophesied, and vnder how many seuerall Kings they preached, not so much happily to set out the time when, as how long

*Doct.*  
True Grace  
seekes to bring  
others to God.

*Doct.*

long the Iewes had the benefit of their prophesying. *2 Cor. 13. 1. This is the third time I come vnto you.*  
*2 Pet. 3. 1. This second Epistle I now write vnto you,*  
*wherewith I stirre vp and warne your pure mindes.* So  
will the Lord say one day: So many seuerall Ministers  
liued amongst you and warned you, so many hundred  
sermons you heard, to stirre you vp. Since therefore  
God keeps such a precise account of the meanes hee  
vouchsafes, let it stirre vs vp to make better account  
and vse of them; for otherwise God keeps the account  
of them to no other end, but to make our account and  
reckoning the heauier. As happily here to this end, this  
might be specified, to aggrauate the infidelitie of the  
Iewes, that though Christ had now done another and a  
second miracle, yet but the Ruler and his household  
beleued. Two miracles wrought, and but one household  
conuerted. God keeps an account, as of how many  
men are wonne by a Sermon, *Acts 2. 41.* so of how  
many Sermons are lost by men. Where much is  
giuen, much is required: If Christs double paines  
in *Cana*, be not answered with their double  
care and obedience, his double paines  
in working, will but increase  
their double paines  
in suffering.

*Gratias Domine Iesu.*

*F I N I S.*